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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXII

MILWAUKEE, WISCONSIN, APRIL 4, 1925

No. 23

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THE PASSION OF OUR LORD TODAY

EDITORIAL

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BY REV. B. Z. STAMBAUGH

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BY REV. GEORGE W. LAY, D.C.L.



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A Weekly Record of the News, the Work, and the Thought of the Church

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THERE IS no affliction that can befall us that is too great for His grace. There are wounds of soul which are greater than all wounds of body. The spirit of a man will sustain his infirmity, but a wounded spirit who can bear? none, unless sustained by Him, who healeth the broken in heart, and bindeth up their wounds.—J. W. Alexander.

To GET UP day after day to the same employment, and to feel happy in it, is the great lesson of the Gospel.—J. H. Newman.

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EDITORIALS & COMMENTS

The Passion of our Lord Today

WHATEVER value Christianity may have, it at least presents itself as an ever-present reality. No matter how much we may be interested in the past of Christianity, no matter how serious and necessary our studies must be in the Gospels and the rest of its sacred literature, we must never lose sight of the fact that the Faith, and its embodiment in practice, is an abiding present. The only interest that Christianity can have in the past is that it has been the basis for the present, and in the present, very largely, as the earnest and germ of the future.

In the course of the routine of the Christian year, the Church would have us know our religion as perennially new and inevitably present. Each Friday we keep green the memory of that awful day on which our Lord gave His life that we might live; each Sunday we commemorate the glorious triumph of His Resurrection. Worked into the very fiber of the Christian life, week by week, is the ever-present Passion of Christ and the vivid conviction of His eternal Risen Life. Lent calls us to contemplate our Blessed Lord's sufferings for us, not as in retrospect, but as in the present. What meaning has His Passion for us this Lent?

Our Lord suffers in His Church, and in His members. No grief which concerns us is foreign to Him. It is a right instinct which would relate every occasion of the day's activities to Jesus. It is fundamentally sound for us to bring Him into immediate and intimate contact with the smallest things of our lives. It is utterly right to train children to realize that the Saviour is as interested in their games as they are; in their school work, in their play, and in their sorrows. As we grow older as Christians, and would be faithful to our profession, we must keep and preserve unimpaired this same instinct of Christian childhood. There is nothing in any minute of any day which we can rightly do, think, or be, that is not fit to be commended to our Lord. We would have Him share our all. We would bring to His attention the things which concern us deeply, the plans, the hopes, the needs, and the griefs of our daily life. We know that He identifies Himself with us, as we trust we are growingly identifying ourselves with Him. Whatever concerns us is of interest to Him as He is in us and we in Him. So as He rejoices at those things which give us joy, He suffers with our griefs and sorrows.

The pain of pointless suffering, the agony of all those in distress, the cruelty of unkind and inconsiderate treatment, the injustices and sins of men against men—all these He bears in His heart. It is just this note of human sympathy which is so prominent a trait of the Saviour in the Gospels, that we, in our heightened valuation of His manhood Divine, tend sometimes to obscure. If He wept at the death of Lazarus, and contributed to the happiness of an obscure marriage party in Cana, surely we must, if we be true Christians, induce in ourselves and reproduce constantly that same tender intimacy between ourselves and Him. The *sympathy* of Jesus; what ought it not to mean for the true Christian? What ought it not to mean for us that no matter how difficult our road, how toilsome our journey, how dismal and sad our life may be, *He knows*? He suffers not only *with* us but in us. In Himself He fulfills preëminently the old pagan maxim: "Nothing human is alien to me."

Not only does He share with us individually whatever sorrows and disappointments, whatever griefs and bereavements may have come to us, but corporately and identified with His Church as a whole He suffers with mankind. Men are never as cruel to each other individually as are masses of men ranged in hostile opposition against other masses. Is not our Lord's Passion reënacted daily in the struggle of class with class, of group with group, of nation with nation? The over-reaching of one group of men, in their endeavor to use another group for their own selfish interest, is the very fiber and essence of the present Passion of Christ. The nameless cruelties perpetrated by the automatic workings of a social and economic system, which we have in part created and in part inherited, are of the substance of the Passion of the Christ today. In His tenderness and compassion, can He fail to take note of social injustice and corporate selfishness, with all their terrible consequences? Not the least part of the present sufferings of the Saviour, come to Him from the keen realization that many of the evils of today are the creation of those who professed to follow Him, that many of the sins of society are the aggregate work of Christians.

The distress among those who would in all simplicity follow Him and obey His will, numbered among His professed followers, is no light burden for the Christ this Lent. Theological quarrels, recriminations,

plain human unkindness,—are these not heavy for Him to carry, as burdensome as the weight of His Cross? His patience is sublime. His long suffering is eternal. But need we add weight to the burden which He already carries? Sins of men need no further addition to make their weight felt by the Son of Man.

Perhaps one of the hardest things for Him is the apparent failure of His Spirit to control the destinies of His followers. He gave His Spirit to His Apostles "to guide them into all truth." He promised the Paraclete as the Comforter, Advocate, and Leader, for those who would follow Him. Not the least among the gifts of His Spirit was that of *wisdom*. Now, if ever, we need that power of God in helping us to rebuild upon ancient foundations in better ways than our fathers have built in His name. Good intentions are not enough; good intentions may so easily evaporate and exhaust themselves in impulsive professions. How much we do need the Spirit of Christ to guide our lives and future! Above all things, how greatly we need the application of rigorous thought, and consistent and consecrated intelligence, to the problems of today. We may not be able to undo the past, but at any rate we can profit from it in the future. We cannot, simply by *willing*, undo and reverse what has happened; we can make that will effective if that will secures the attention of earnest and persistent thought to recreate the future.

THE present Passion of Christ is caused by the failure of Christians adequately to use their intelligence in carrying out His will. Take one's own individual spiritual problems, for example. Our own repeated acts of sinfulness and selfishness build up habits. Habits are not eradicated by simply wishing them out of the way. They may be attacked indirectly, by substituting for them the beginnings of other habits which will gradually take the place of those that we wish to outgrow. One cannot possibly get better simply by wishing to. He must apply his intelligence to the problem of himself: he must exercise forethought, based upon the knowledge of the past, in order to be prepared for the future conditions of temptation which will occur. Forethought (which is only afterthought in a new guise, the utilizing of our past experience as a guide for the future) is a rigorous spiritual necessity. It is of the very stuff which constitutes our sincere will to improve. It is the evidence and testimony of our awareness, of our sin, and of our desire for amendment. Yet how many of us feel that we have done our best for God if we allow our repentance to exhaust itself in statements, no matter how self-accusing they may be? The whole *meaning* of our penitential discipline is conditioned by the amount of brains we put into it. Our whole efficiency as penitent followers of the loving Saviour depends upon the intelligence with which we grapple with the problems of our own lives. The use of our brains is no mere supplement, or by-product, of the Christian life; it is the supreme and most vital element in our moral and spiritual vitality.

We find ourselves today, socially, economically, and ecclesiastically, in a situation which is largely not of our own creating. But if it persists, it *will* be largely due to us. As a social and organic whole, the corporate body of Christians cannot unmake the past. We can disassociate ourselves from its sin. We can disavow the things which have caused it to be as bad as it is. In the very first mission preaching of the infant Church, St. Peter's message was "Repent"; by which he exhorted his hearers to disavow and repudiate with strenuous zeal the act of those who had crucified the Lord. Repentance, in this sense, is a negative prepara-

tion for the work of positive and affirmative penitence. True repentance must be militant. It is no passive virtue. It means "being sorry enough to quit," and yet we often regard it as only "being sorry." The next step before the penitent who is aware of the suffering of the Saviour for the sins of society, is the application of rigorous and honest thinking to the difficult problem that is set before us.

Why did things come about as they are? How can we prevent things remaining in their present evil plight? These are the practical issues, the translation of our Lenten program into the real terms which would assist in lightening the Passion of Christ. If we may not take the Cross from His shoulders, we can at least put our shoulders under the Cross. The crying need of today is for hard and persistent *thinking*. Christians must see our life today in the terms in which it must appear to Christ. His Church in the world has a duty to men which it may not shirk. What message has the Church as a whole on the social problems of today? With what voice does she speak on moral problems relative to the younger generation? Do Christians realize the full implications involved by the remissness of Christians in failing to supply adequate religious and moral education for the young? What steps has the Church taken to study the problem of preventing war? What work is she engaged upon which would lead to a new, thorough-going reconstruction under the great ideal of her Master? What leadership is she taking in the great problems presented her faithful children by the discoveries of science, and the difficulties it presents many earnest seekers after spiritual truth?

Christ's Passion is a present fact. Helping Him bear it is the least we can do. Helping Him to triumph by means of it is part of our Christian duty. Nothing less than a re-dedication of our whole selves—as individuals, and as members of the Body of Christ—to the rigorous penitential discipline of the mind and heart and will, can allay the sufferings of the Lord.

"He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed."

THE new postal rates will be found burdensome in several respects. If the Postoffice department were equipped to give really good service, there would be little complaint. As matters are, the service given is more wretched than we have ever known it be-

The New Postal Rates THE LIVING CHURCH, especially in the cities of the Atlantic seaboard,

is next to impossible. Years ago the paper was everywhere between the Atlantic ocean and the Rocky mountains, except at remote points, delivered to the subscriber on Fridays. Then came delivery on Saturdays. Now we have a constant stream of complaints of Monday and even Tuesday deliveries. Yet the mailing day (Wednesday) has not changed in all these years, and mail trains make the same time they have made for years. And the second class postage paid by the publisher for this execrable service is several times what it was when the Postoffice department was esteemed a department of service. Packages, also, require an unreasonable time for delivery. And nobody in the "service" seems to care.

A particular feature in the new schedule of rates effective April 15th, which is just a little more unreasonable than the rest of it, is that where, heretofore, the rate on periodicals mailed by individuals other than

the publishers was less than the rate on other printed matter, it will, in future, be higher.

Heretofore the rate was one cent for four ounces or fraction. In future it will be two cents for each two ounces, notwithstanding the fact that other printed matter will cost only 1½ cts. for two ounces, and small books and catalogues one cent for two ounces. Why it should cost the government just twice as much to deliver a periodical as a catalogue of equal weight is something that nobody but a congressman knows; but a policy of unfriendliness to periodicals has prevailed in the department and in congress for a good while; and again, nobody in officialdom cares. Once it was deemed useful, in the making of intelligent citizens, to promote the circulation of periodical literature; today, catalogues seem to our law-makers twice as important—though political papers will still be carried and delivered free at rural offices in the same county, and congressmen still reserve for themselves the privilege of franking their own shipments, regardless of weight, size, or distance.

A great many of our subscribers have been accustomed to send the paper, after using it, to a missionary priest or other. The cost heretofore has been one cent or two cents according to whether the paper consists of 32 pages or more; it will hereafter be four cents or six cents per copy. This must be carefully noted by those who have been accustomed to pass the paper on, since, if the full amount of the new rate be not prepaid, the paper will simply be thrown into a waste basket. Those who generously mail their copy to another address after reading it will pay more than half the subscription price in doing so. But a periodical weighing more than eight ounces will now come under the zone system and rate. To take an example: Heretofore the rate on the *National Geographic*, regardless of distance, has been 4 cents; hereafter it will be from 7 cents to 14 cents according to the zone, being the same rate as charged on all packages weighing more than eight ounces. These are the rates to be paid by the public; not by the publishers. We can see where the beneficent work of the Church Periodical Club will be almost disrupted by this new burden.

Postal employees are entitled to a living wage; we do not resent the increases in pay that are made the excuse for these increases in rates. We do resent the fact of execrable service at very high rates and the unreasonable discriminations in service. Thus, the ruling of the Postoffice department, without the smallest color of law, is that preferred service and delivery will be given to a political newspaper over a religious newspaper, yet the postal rate is the same for both. Once again, nobody in authority cares.

Some day the American people will again demand an efficient postal service. When that time comes, if any religious paper is found to have survived, a way may be discovered to deliver it on time, whatever be the rate of postage required.

ONE does not wish to be critical beyond necessity. There are a good many sorts of ideals in the Church and we all desire to live and work together in harmony and peace. But there are some things that cannot be passed by in this charitable way; and here is one of them.

Clerical
Ineptitude

In the Lenten card of a parish in the Diocese of Newark the schedule of services for Maundy Thursday is arranged as follows:

"Holy Communion, 9:30 A.M.
"Union Communion Service—Congregational Church, 8:00 P.M."

There is not much to be said about it. One knows instantly, or he does not know, how incongruous this is; how impossible to one who is a genuine Churchman, be his "party" affiliation what it may.

And one wonders that any priest can be so devoid of a social or corporate consciousness as to be willing to substitute pure individualism for a religion that has a why and a wherefore, in which a priest is supposed to be a representative of the whole body and not a lawless dictator whose peculiar whim becomes the "use" of his parish, and to which his people are expected to conform.

We certainly do exhibit some curiosities among the six thousand of our clergy.

APOLOGIES to good Dr. Prall!

A In recalling some of the events reported twenty-five years ago in THE LIVING CHURCH, when this editor first assumed jurisdiction over its contents, we named only three of the characters of the

We Make Apologies day as now living. We should have written, four; for Dr. Prall, who had accepted the rectorship of St. Paul's

Church, Albany, twenty-five years ago, happily remains among us; not very ancient, not wholly retired, assisting frequently in services in New York churches, attending services regularly. This editor has not forgotten courtesies extended to him by Dr. Prall at the time of the Albany Church Congress, more than twenty years ago.

So, again; our apologies to Dr. Prall!

ANSWERS TO CORRESPONDENTS

Mrs. J. N.—(1) St. John, Apostle and Evangelist, was the son of Zebedee. You have confused him with St. James the Less, who is described as "the Lord's brother"; which implies physical kinship, either as half brother or more probably as cousin.—(2) St. Mark is called John Mark, but was totally distinct from the Apostle, St. John. St. Mark was a companion first of St. Paul and then of St. Barnabas in missionary travels.—(3) The Apostle St. John is believed to have died a natural death at Ephesus about A.D. 100 at a very advanced age.

MUSIC.—Your reference is probably to the American Guild of Organists, which has an office at 29 Vesey St., New York City. Its activities are reported in the *New Music Review*, 159 East 48th St., New York, and it publishes annually a year book. The warden is Mr. Frank L. Sealy.

X. Y. Z.—(1, 2) Choir, like people, stand in singing the *Gloria in excelsis*; and it is good usage for choristers to turn toward the altar in rendering it.—(3, 4) If by "silent processions" are meant the entrance of choirs without singing, they are quite common at any service; and formal festal processions often begin after the entrance into the choir rather than during the passage to it.

ACKNOWLEDGMENTS

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EVERY MORNING compose your soul for a tranquil day, and all through it be careful to recall your resolution, and bring yourself back to it.—*Francis de Sales*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS:

THE DISCIPLINE OF SUFFERING

April 5: *The Sunday next before Easter*

THE REWARD OF CONSTANCY

READ St. Matthew 10:16-22.

THE problem of suffering has always been acutely felt, but probably never so much so as in this generation. We are an age with a peculiar sensitiveness to pain. We shrink from things which hurt. This temper has affected even our Christian living. We seize eagerly upon all which is consolatory in the Gospel; we turn alike from its hard demands and its promise of suffering. But Christ assured men that fidelity to Him would increase both their capacity for, and experience of, pain. Every acceptance of a higher standard has that result, since it creates opposition and awakens resentment of its claims. Jesus, then, bade men accept suffering as the inevitable consequence of their loyalty to Him, but did not allow men to revel in pain with the morbidity which sometimes characterized the East. He turned men's eyes to the reward of suffering, gave them the power to conquer pain by hope, and taught them that pain was only a discipline to be endured bravely in view of God's final purpose for His sons.

April 6,

THE APOSTLES' EXAMPLE

READ Acts 5:33-42.

THREE is no more extraordinary example of the power of an attitude of mind to transcend suffering than that which is exhibited in the narrative of the Apostles' lives in the Book of the Acts. Note that this power sprang, not from the denial of the reality of pain, which is the path along which the modern world is often seeking for release from suffering, but from the acceptance of it as a part of the typical Christian life. It behooved Christ to suffer before He entered into glory. He was not perfected before He suffered. In that supreme example the relation of the discipline of pain to victorious character was clearly seen. What suffering had effected in Christ, it would, in a lesser degree, accomplish for His followers. If the disciples rejoiced that they were worthy to suffer, it was because they perceived that by identification with Christ's pain they entered into Christ's inheritance. "If we suffer with Him, we shall also be glorified with Him."

April 7.

THE OUTLINE OF CONSTANCY

READ Romans 8:15-28.

WE CHRISTIANS have been charged with being "otherworldly," and the charge has been meant to cover a reproach. We do well to admit the charge. The disciples looked forward, with an intensity which has seldom been equalled, to a "glory to be revealed," a life beyond the present. What was the result of their "otherworldliness"? It had none of that dreamy ineffectiveness, that sitting loose to life's obligations, which is popularly supposed to be the result of that special temper of mind. They were effective. A body of men never so transformed society as they, and that in the current of its action as much as in the direction of its inner thoughts. If their hope of the future produced that remarkable courage, that conquering attitude to hardship and to suffering, and that victorious will to achieve, we should do well to share it. Our lives could stand that touch of otherworldliness.

April 8.

THE VICARIOUSNESS OF CHRIST'S SUFFERINGS

READ Isaiah 53.

SUFFERING may be vicarious; the pain which man endures may issue in strengthening, upbuilding power for others. But how? The only force which can help men is our love. Upon that depends our understanding, our sympathy, our willingness and ability to help. Where is love to stop? In proportion to its perfectness it will extend to suffering, it will go on to sacrifice. The mother's love never stops at sacrifice, and who can measure its effects upon the child? The fabric of the child's life is woven out of the threads of the mother's giving: her pain, her time, her care. She gives that the child may live. Christ in utter love gave His life. Perfect love could give no less. His vicarious, perfect sacrifice has the redeeming power of endless love.

April 9: Maundy Thursday

THE COMMEMORATION

READ I Corinthians 11:23-28.

TO THIS in remembrance of Me." What we most need to know is that God is love. We need to know that in pain, in sin, and in doubt. Without God's love there will be no ultimate release from these. Will God's love avail to compensate this suffering, to forgive us that sin, and to resolve these doubts? Will it be adequate, and ours to draw upon? God so loved the world that He gave His only-begotten Son to the death of the Cross. The Cross is the measure of God's love. There is no stint, no holding back. It is hard sometimes to believe it. Christ's assurances come faint over the centuries. But there is the living pledge, the Sacrament of the Eucharist. Each communion brings us back to the Cross, each communion brings us to the divine love revealed and certified by the passion of our Lord. "Lest you, in days to come, grow uncertain of God's love, here is the reminder." That is what Christ, anxious above all things to make us know God's things, tells us in the room of the Last Supper.

April 10. Good Friday

The Supreme Example

Read St. Luke 23:32-38.

LET us not seek to dissect the Cross, asking the why and how of it. Let us simply make it the measure of our understanding of God's love. All about us are fears and questions raised by the facts of life. Its cruelty, its bestiality, its wars, amaze us. We cannot look straight at life without seeing its tale of pain and failure and death. Sometimes we ask, Does God care? If we were only sure of that, we could ask, does God care? If we were only sure of that we could be content. Look at Jesus upon the Cross. He was so sure that God is love. He knew that the Cross summed up in one act of supreme injustice all the wrong and pain of life, yet He cried, "Father!" Upon the cross Jesus proclaimed that God does care. The tortured life is still within the hands of God. Through the death of His Son, God is ever proclaiming His participation in the fellowship of pain.

April 11. Easter Even

THE LIMIT

READ 1 St. Peter 5:6-11.

AFTER that ye have suffered awhile!" What consolation those words bring! Suffering is not to go on and on; it is not the final truth about life. Pessimism has its answer here. There is a disciplinary value in pain; it is not unregulated.

(Continued on page 764)

BLUE MONDAY MUSINGS

By Presbyter Ignotus

WHEN a few sentimentalists in our own ranks are yearning for Latin services, and are willing to borrow, even though that means disuse of their own heritage—*proh pudor!*—this letter, from a Roman Catholic correspondent, published in *The Guardian* of February 13th, may be not unprofitable reading. It reminds me of the little Anglican Sisterhood whose Superior, showing a Latin ecclesiastic the chapel, said proudly, "We have the whole office in Latin." To which the visitor replied, "How silly, when you don't have to!"

"THE ENGLISH RITE
(BY A ROMAN CATHOLIC)

"Is there anything new to say concerning the English Rite? Have not liturgiologists and the literati waxed lyrical over its innumerable beauties and ireful over its supposed fault? Is it not a little futile to attempt again to discuss this well-worn subject? Well—a personal tribute to its austere grandeur, its bracing and exalted virtue, its heroic temper, its majestic range and sweep, its beauty, dignity, and sovereign appropriateness may not be out of place. Let us see.

"If one would really appreciate the nobleness and absolute sublimity of the English Rite with an almost passionate admiration, with reverence and awe and gratitude, it is perhaps necessary to have suffered the pangs of deprivation. I have been a Roman Catholic for some seventeen years, and, in spite of my love of the Roman Rite, or, rather, perhaps, *because* of it, these years have been years of bitter disillusionment and unavailing regret. The Roman Rite is rich, complex, varied, but the people have no part in it. At Holy Mass they are spectators. At Vespers or Compline they ignore the beautiful Latin and say the Rosary instead. It is easy to blame them, but the barrier is one of language, and the only solution is the one arrived at centuries ago by the Church of England—the use of a vernacular rite. It is easy enough to dilate on the wonderful beauties of the Latin Rite—the rich, sonorous language, its fine musical capacity, its venerable antiquity, its historical associations, and so on. All this may be, and is, perfectly true, but, surely, a little beside the mark. The people read the Mass in a *translation* which is certainly literal enough, but lacking in that marvellous beauty of sound and cadence which is so singularly characteristic of the great English Rite. Worse than this—the vast, the overwhelming majority of the worshippers in a Roman Catholic church do not use the Missal at all. The official service-book of their Church is discarded. Terrible productions such as *The Treasury of the Sacred Heart*, or *Leaflets*, are enormously popular. Many, alas! do not use a prayer-book at all. How unintelligent all this is! How deplorable! Whose is the fault? What is the remedy? If the priests and laity of the Roman Catholic Church in England and Ireland would consider how the glorious Liturgy of the English Church is in the hands of all, known of all, loved of all, exercising a holy, majestic, divinely soothing influence over all, it might give them 'furiously to think'!"

"The evening services of the Roman Church in this country are so hopelessly unliturgical, so inartistic, so mechanical, that nothing but a sense of loyalty prevents one from rushing back to a Church which has ever been and ever will be liturgical in every instinct, liturgical to its very core. The use of the Rosary as the evening service is almost universal. The mechanical character of this devotion may be a positive menace to a free devotional life. I say this advisedly. I have known churches where the Sorrowful Mysteries have been said on the Feast of the Assumption, the Joyful Mysteries on the Feast of the Ascension, and the Glorious Mysteries on the Feast of the Visitation. The only persons who would appear to have noticed the monstrous devotional impropriety of this arrangement have been converts who have been used to the exquisite liturgical services of the great English Church. The supreme festivals of the Church are indeed suitably commemorated at Mass, but in the evening all sense of liturgical fitness would seem to have deserted priest and people—modern, excessively sentimental devotions taking the place of the venerable ancient rites. More than once the Devotions for a Happy Death called *Bona Mors* have been sung at the Church of the Immaculate Conception, Farm Street, on Easter Day itself. As regards hymns also, there is simply no comparison between the hymn-books of the two Churches. The *English Hymnal*, *Songs of Zion*, *The Oxford Hymn Book*—these are, in very truth, literary and devotional masterpieces. Happy, happy are the folk nourished on such spiritual manna, whose ears are attuned to such celestial melodies!"

"Touch me not!" said our Blessed Lord to Saint Mary Magdalene on that first Easter morning. Do we realize the serious import of these august restraining words? The modern devotions to our Lord's Sacred Humanity are almost presumptuous in their emotionalism, their unreal and hectic fervor, their dangerous sentimentality. They lack the largeness, the spacious magnificence, the sense of proportion, universality, and divineness of the ancient liturgical devotions of the Church.

"Why, then, do I praise the incomparable, yes, the incomparable, English Rite? Not merely for the tender loveliness, the austere grace, of its unforgettable phrases, the lingering music of its perfect cadences, its sacred aloofness, and wise reserve. No; I love and honor these precious qualities, but it is because the English Rite has such *character* and spiritual worth that I desire to praise it. Not alienated from the common folk, not the possession of the elect merely, not for the learned, the intellectual, those especially consecrated to the service of Almighty God; no, the English Rite is for all. The Book of Common Prayer is missal and breviary in one. It expresses profoundest contrition without hysteria, ecstatic adoration without cloying sentiment, intensest pathos without whining, spiritual gladness without excess. We are rightly proud of our Shakespeare, of our Milton, of our Sir Thomas Browne. Yet I make bold to say that our English Prayer Book is greater, nobler, more precious than even these priceless literary treasures, and I prophesy with the utmost confidence that its influence will be even more far-reaching in the future than it has been in the past."

A RECENT PAPER tells of a "horse-back wedding" in the South; and now another gives us the thrilling account of "a marriage by radio," the fond couple standing up before the Radio Exhibition in Portland, Me., and the officiating minister (with the appropriate name of the Rev. Charles Chaplin) pronouncing the words of the ceremony in Boston. What next? And when will the divorces be obtained?

THIS SWEET LITTLE POEM, by Samuel Minturn Peck, is published in the *Boston Transcript*, but deserves reprinting here, I think:

"A BURIED ROMANCE

"A little lass I used to know—
I did not know her well;
If I had known her longer, oh,
I might—but who can tell?
Often, although long years have flown—
And don't you think it's queer?—
Sometimes, when I am all alone,
I see her face appear.

"That little lass of long ago—
O why was I so dull?
While, charmed, I watched the blossom blow
A bolder came to call.
Alas, though beauty's to beguile,
No man should just adore:
She gave me once a tearful smile—
What maiden could do more?

"Since that far day, oh I have seen
Fair faces, and admired;
But when her sweet face came between
No more were they desired.
O Memory, O Memory!
I do not think it's kind;
'Twere better to forgetful be,
To older pictures blind.

"But no, ah no, I'd not forget
That face that used to thrill,
For spite of all my vain regret
Its beauty spells me still;
And though I've never seen her since,
Unknown to me her lot.
I hope she found a fairy prince—
And me she has forgot.

"Life, life, it is the strangest thing,
With hours to laugh, to pray;
One gathers snowdrops in the Spring,
And lilacs in the May;
Not long on flowers the dewdrop gleams,
Ere noon the bloom may blight—
Because I fed my youth with dreams
I'm lonely here tonight."

FROM "A MODERN PSALTER"

XXII. *Deus, Deus meus.*

O God, my God look on me. Why dost Thou
Forsake me now,
Far from my health, and deaf to my complaint.
Through the long daytime I unheeded cry;
Without rest at night, I fast and faint.
An outcast and a scorn, I faint forlorn,
A worm and not a man to men today;
Yea, even all who see, they laugh at me,
They shake their heads, shoot out their lips, and say,
"He trusted God, who should forsake him never;
Let God look on him now and now deliver."

And yet, because Thou hast created me
Who worshipped Thee
When yet I lay upon my mother's breast,
With trouble hard at hand upon me and
No one to help, I cry to Thee for rest.
Oxen have found me out; around about
Fat bulls of Basan press on every side;
They watch and stupidly bellow at me
Like ramping roaring lions in their pride.
I am poured out like water; all my bones
Are out of joint, as one man stone with stones.

My heart within my breast like wax doth melt
And I have felt
My strength dried like a potsherd, and my breath
Gasps and my tongue is cloven to my gums;
And Thou shalt bring me to the dust of death.
For many dogs I see come after me,
The council of the wicked doth at length
Lay siege upon me now, and Thou, O Thou,
Yea, Thou, my God, hast ceased to be my strength.
They pierced my hands and feet, and round me, while
I may tell all my bones, they stare and smile.

Yea, at me crucified they stare, and stand
About me and
Among them part my garments. Lots they cast
Upon my vesture. Be not far from me.
Thou art my succor; save me, Lord, at last.
Out of their talons whole realease my soul,
Out of the lion's mouth, from the thick fog,
Save, from among the horns of unicorns,
My darling from the power of the dog.
Then will I tell the mercy of Thy ways
And, in the midst of all the people, praise.

Merging himself with the Messiah-king
Did David sing,
Writing his poems with a pen of flame.
The Psalms were loved and grown publicly known
Hundreds of years before the Romans came.
How, then, did David know these things were so?
Who, with pierced hands and feet, triumphed at last?
Whose garments at the start did the guards part?
And for whose coat were dice by soldiers cast?
Who is it lived and praised after he died?
Who turns the world to God, being crucified?

LOUIS TUCKER.

GOOD FRIDAY

How tired, Lord, Thou must have been
On that drear day of thine own death,
Enduring all for our gross sin,
Which did deprive Thee of Thy breath.

Then, grant that we may live to be
In every way, and in all hours,
A pleasure and a joy to Thee,
And make Thy crown, not thorns, but flowers!

E. SINCLAIR HERTELL.

FEDERAL COUNCIL CALL FOR HOLY WEEK

URGING Christians to give themselves during the week preceding Easter to "daily Bible reading, meditation, and earnest prayer," the Federal Council of Churches, through its Commission on Evangelism, has sent the following Easter message to scores of thousands of churches:

"The Federal Council of the Churches of Christ in America, acting in harmony with the wishes of the various denominations, urges all people who love our Lord Jesus Christ to give themselves during this special period to daily Bible reading, meditation, and earnest prayer.

"There is energizing power in the sense of sharing deep convictions and high aspirations with large numbers of like-minded people. Uniting in the study of the Bible, the contemplation of great truths and in the lifting of the heart to God in prayer is of the highest importance.

"Hundreds of thousands of Christians in America annually unite their minds and hearts in such contemplation.

"The spiritual unity of the body of Christ is nowhere better exemplified than in the universal feeling of joy at Easter tide, preceded by those deep feelings of penitence and aspiration which center in contemplation of the suffering and the triumph of Christ.

"Responding to this sense of oneness, let us gather during the seven days before Easter, commonly known as Holy Week, to consider the Suffering Saviour with the call to repentance and devotion, which that contemplation fosters. That our thoughts may be unified a series of topics is presented."

The eight suggested topics for meditation are:

- Sunday, April 5th, The Saviour's Suffering in the Hour of Triumph, St. Luke 19:41-42;
- Monday, April 6th, Suffering from Undeserved Hatred, St. Luke 19:47;
- Tuesday, April 7th, Suffering from Blind Selfishness, St. Luke 20:14;
- Wednesday, April 8th, Suffering Relieved by Human Love, St. John 12:7;
- Thursday, April 9th, Suffering from Treachery, St. Luke 22:21;
- Friday, April 10th, The Fulness of the Saviour's Suffering, St. John 19:30;
- Saturday, April 11th, The Saviour in the Realm of Death, St. Matthew 27:66; and
- Easter Day, April 12th, The Triumphant Christ, St. Luke 24:5.

THE EUCHARIST

MORNING PRAYER and Evening Prayer are examples of what can be made out of old Monastic Offices, when compiled by great liturgical scholars for the purpose of giving the Church daily offices for common worship.

But the highest act of Christian worship is that one service which our Lord gave us—the Eucharist. In it Christ comes to us and fulfills His last promise, "Lo, I am with you alway, even unto the end of the world." This, above all things, is what man wants—a God still here upon earth to whom, in his joy and his sorrow, he can go and speak the triumph or the burden of his heart. The proof of this belief by the early Christians is clear and definite: "The cup of blessing," says St. Paul, "which we bless, is it not the Communion (the partaking of) the Blood of Christ? The Bread which we break is it not the Communion (the partaking of) the Body of Christ?" Our Lord's own words concerning this sacrament makes His Presence there an absolute certainty: "I am the Living Bread which came down from Heaven. If any man eat of this Bread, he shall live forever; and the Bread that I will give is My Flesh, which I will give for the life of the world. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day."

Therefore whenever this great Christian Sacrifice is offered to God, each and every one of us has a part in this service right through to its close, and whether we are prepared at that particular time to receive the Holy Communion or not, if we will but remain (and not leave God's House at the beginning of the most solemn part of Christ's own service) we can join with "the angels and the archangels and with all the company of Heaven" in this great act of worship which alone of all Christian Services is like the worship of Heaven, in which we all, please God, shall one day participate. Happy are those of us who rejoice to find from year to year more of God in this parting gift of the blessed Saviour to His friends, through which we may contemplate the redeeming love of the Master and be mindful of the price with which He bought us.—Rev. Frederic D. Butler.

Wine Mingled with Myrrh

The Cup which our Lord Refused

By the Rev. B. Z. Stambaugh

They offered Him wine mingled with myrrh; but He received it not.—St. Mark 15:23

IT SEEMS to have been at about nine o'clock in the morning when that sad procession reached Golgotha, and the dreadful preparations for the crucifixion began. It is useless to dwell on the gruesome details. Every part of the process had been devised to intensify torture. The patient ingenuity of the Romans had improved upon a punishment invented by the Phoenicians, and had made it almost the last word in the refinement of cruelty. The physical pain, however, that men were able to inflict upon our Lord—great as it must have been—was a small part of His suffering. Neither the effort to describe it in detail, therefore, nor the shocking realism of the usual painted crucifix, can portray the actual agony with which He bore the burden of human sin.

In contrast with the fiendish cruelty of Roman militarism, there stands out, in this tremendous event, a certain merciful custom of the Jews. A group of charitable women of Jerusalem had created a fund, we are told, which provided a cup of wine mingled with myrrh, to be given every victim about to suffer on the cross. The wine was a stimulant and a solvent, while the myrrh was expected to have a stupefying effect that would dull the pain.

We learn from the Gospel narrative that, immediately upon the arrival of this procession at Golgotha, they offered Jesus the cup of wine mingled with myrrh: but that He received it not. In this little incident lies a striking expression of one of the most important aspects of our Lord's mission. It has no particular part to play in the development of the great Tragedy. It merely helps to fill in the picture of consistent and rational purpose in the whole transaction. It points to fundamental Truth.

LET us first recall that cup, the cup which our Lord *did receive*, THE CUP OF HUMAN WOE. On the night in which He was betrayed Jesus took that cup, in hands that did not tremble, and gave thanks. All His life He had been drinking from it. The toil, the want, the limitation, the hardship, the sorrow, that are common to man, had been His lot from that night when He had lain in a manger because there was no room in any guest chamber. By free choice He had taken the life of poverty and humility, when the very stones might have been used to gratify His bodily appetites, when the religious enthusiasm of His race might have been used for His personal prestige, when world dominion could have fed His ambition. And when the time came that only the dregs of deepest woe and injustice remained in the cup, He did not draw back. In Gethsemane He cried, "Father, if it be possible, let this cup be spared Me." But then He added, "Father, if this cup can *not* pass away from human life except I, too, drink it, Thy will be done."

There is a phrase in the Apostles' Creed which has troubled many people since the Protestant Reformation, and has even been left out of the Creed by some. It is the statement, "He descended into hell." Literally this can mean only what St. Paul said: "He descended into the uttermost parts of the earth." Clearly its spiritual significance is this: "He plumbed the uttermost depths of human experience—experience deeper than death—both in this world and in the realm of spirit." There is nothing here that we can afford to leave out of the Creed. It is essential to our faith that there shall have been no depths of agony or wretchedness which His grace cannot illuminate with the light of EXPERIENCE, who was tempted in all points, like as we are. It is the realm of burden-sharing which is the Kingdom of Heaven.

Now there is a very insistent question in all our minds as to just how far we must enter this ministry of suffering, and drink of this cup, in order to have a share in the Kingdom of

Heaven. It is by no means an idle question, for Jesus Himself asked it of those who sought honors in His Kingdom: "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?"

We cannot all go forth like St. Francis, or Livingstone, or Grenfell, or Wycliffe's poor preachers. Obviously, that would be as bad for the Church and for mankind as if there were none at all to undertake such missions.

More commonly we are called as our Lord called the demoniac whom He had healed—and who desired to go out as a missionary—"Return unto thine own house, and show how great things Jehovah hath done unto thee." That is to say, we are called to the comradeship of burden-sharing in whatsoever circumstances our life may have fallen or our abilities may direct. There is misery enough everywhere. There are misfortunes, sorrows, sufferings, on all sides. Through the countless ages that have passed since man's body began to be the abode of a soul, there has been anguish in human hearts because the actual falls so far short of the ideal, and man has sought freedom from sorrow and unhappiness. But only through the redemptive power of love, which lightens burdens and willingly accepts sorrow, can that freedom come. It is, then, the responsibility of the Churchman to manifest in all life the spirit of Him who, for the joy that was set before Him, endured the cross, despising the shame. He drank the cup to its dregs according to the universal scope of His Humanity. You and I are called to share the burdens of mankind according to the scope of our human contacts and capabilities.

Jesus took that cup, and gave thanks.

THEFORE He could not take that other cup, THE WINE MINGLED WITH MYRRH.

He whose mission depended on His being keenly conscious of the meaning of human sin, on His bearing the sins of the whole world in their crushing weight on His heart, could not, in the supreme moment of His task, at the very crisis of His career, drink the cup of drowsy forgetfulness and stupification. Every resource of nervous energy and spiritual sensitiveness in His nature was called forth to its utmost in those hours on Golgotha. Had He drunk that cup He might not have felt so much the agony of the piercing nails. He might have been insensible to the blazing heat of the sun, and to the thirst that consumed Him; He would not have heard the jeers of His tormentors; He would not have cried in the desolation of His soul, "My God! My God! why hast Thou forsaken Me?" But neither would He have said, "Father, forgive them." Nor would He have remembered, in the midst of the titanic struggle, to be true to His personal responsibility and provide for the welfare of His blessed Mother. Neither would He have spoken comfort to the dying thief, nor would He have cried triumphantly, "It is finished," nor serenely commended His departing Spirit into the Father's hands. If He had taken the cup of forgetfulness, the Church could not proclaim Jesus, today, as the Lamb of God which taketh away the sin of the world. It could not say, "Surely He hath borne our griefs," nor, "upon Him have been laid the iniquities of us all." The cup of wine mingled with myrrh would have taken away the foundation of our faith that God has identified His life and His destiny with the destiny and the life of mankind, and that no evil can befall us that He does not feel equally with us.

The Redeemer of the world could not have redeemed without a keen, unimpaired intelligence, without an informed conscience. It was essential, if Jesus was to convince us that the depth of divine love is beyond the depths of human life, that He should be keenly aware of all the cruelty, selfishness, and injustice in human hearts, of the elements in human nature

that had brought Him to the Cross. If there had been a fogging of His perceptions in that hour, some one might say, "Ah, yes, but if He had been fully conscious, His love could not have endured." But when they offered Him wine mingled with myrrh, He received it not.

I have said that every Churchman should be a cross bearer with humanity. He who, being healthy and strong of mind and body, carries no burdens in life except his own, is not living up to his privilege and duty as a follower of Jesus—is not drinking the cup that He drank. Let me say also that every follower of our Lord is in duty bound to refuse the cup of wine mingled with myrrh. I mean that you and I have no right to be forgetful of the world's needs. We have no right to close our eyes to realities, however grim and horrifying they may be. We must face the facts of things as they are, if we are to have a part in making the world better and in lifting the race of men nearer to God. It is easy to be self-hypnotized into thinking that, because God's in His heaven, all's necessarily right with the world. But it isn't so. It would be absurd to break the butterfly of Pippa's song on the wheel of theology. Yet that same butterfly, I fear, has been hitched to many a lumbering chariot of self-indulgence, when its true calling was only to flit among the clover heads. Be sure of this: Except as God from heaven can be admitted to this world's life, through the activity of His Church, *nothing* is right with the world or mankind.

Do you think I am presenting as Christian duty a very dull, melancholy, severe way of living? I am doing nothing of the sort. To be pessimistic, long-faced, and disagreeable, is to miss the point as far as possible. The Man of Galilee knew the evil in men's hearts, but He loved to dwell on the good that was there. He mourned with the sorrowing, but He feasted with the glad. He entered so heartily into the pleasures of people who professed no sanctity, that the Puritans of His day called Him a drunkard and a wine-bibber. He was always a welcome guest in the houses of both rich and poor. He faced all facts, but no facts could outface Him. So we are to see and to know reality, but are to rise above it. We are to share the burdens of men, to bear our cross to Golgotha, but to find, even there, in the place where He was crucified, a Garden.

AT the great inns among the Swiss Alps, I am told, there are two types of guests. There are those who are much concerned about their health, who walk a certain distance in the parks every day, who never go without rubbers and umbrellas, who drive the waiters frantic with their diets and prescriptions, who have to be constantly amused, and who talk endlessly about their symptoms. They are there to get for themselves all they can by a life of ease and indulgence.

And there are those other guests, whom these never see, who are up and gone, long before daylight, who care little for rules of health or diet, who gird themselves with ropes, take sticks in their hands, and set out to cross the glaciers and to reach the summit of the mountain. They thrust their sticks deep into treacherous drifts. They scan the steep slopes where avalanches impend. They dangle themselves on slender ropes over bottomless chasms, knowing well the dangers that beset them. But ever their faces are turned toward the towering peak. The light of heaven is in their eyes. They do not lie down in the snow to forget their deadly peril. The cup of oblivion is not for them. But in the midst of terrors they are not terrified. Among horrors they live joyously.

Jesus was a mountain climber. He had a goal that He believed in, and we are called to follow Him thither. There are chasms in the way. Dangers beset us. We dare not close our eyes for a moment. Yet there is joy in the life that is free in Christ, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

THE DU BOSE FELLOWSHIP

THERE has been organized in New York City the DuBose Fellowship. The purpose of this organization is to help maintain the DuBose Memorial Church Training School at Monteagle, Tenn. Any one contributing towards the maintenance or endowment of this school becomes a member of the DuBose Fellowship. The reason for the enrollment of those who contribute, in any way, to the support of the DuBose Memorial Church Training School, is that the authorities of the School may keep in touch with those who are interested in this work of the Church.

A survey of the general condition of the Church and her ministry, in so far as her distribution of man power is concerned, has become acute. The western and missionary jurisdictions of the Church are in desperate need of men to serve in the ministry, while near the congested centers of population, there is a surplus. The "Standing Army," as it was once known, is still in evidence in the great cities of the East.

The successful carrying on of the work of the DuBose School provides men of maturer years for the work of the ministry. Under a provision of the canon which made this school possible those who are ordained for work in the rural ministry, are obliged to return and serve the Church in the respective dioceses from which they have been sent to the DuBose School.

The cost of training a man for the ministry, especially the rural ministry, has been computed at \$585 per annum, all expenses included—that is for the two years at the DuBose School. The cost to equip a man for the ministry in the Church is a little over \$1,000. As compared with the money spent

to prepare men for secular endeavors in life, it is almost nothing. The real value of the investment, in so far as people are concerned, for the good of humanity, cannot be measured in figures.

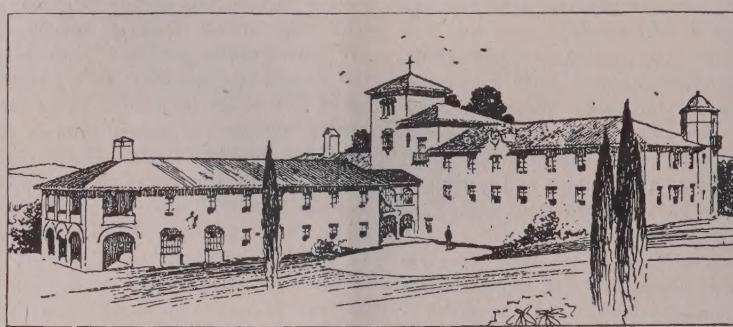
This great work of the Church, now being successfully carried on at Monteagle, in the new buildings recently erected, is the result of a tremendous personal endeavor on the part of Archdeacon Claiborne, and provides for the care of fifty students. Since March 1st the school has been in operation in its new building and everything is in full running order. The work of the school and the supply of applicants, from bishops and men who are interested in the work of the ministry, is so great that no more accommodations can be provided.

To provide for a permanent continuation of this work, and to secure a definite endowment and guarantee for the future development of this great adventure of Christian Faith, the following persons have associated themselves as the DuBose Fellowship: Messrs. Franklin D. Roosevelt, Frank L. Polk, George Gordon Battle, R. F. Kilpatrick, Edwin S. Gorham, Charles Stout, William C. Sturgis, Norman F. Cushman, George R. Dyer, H. H. Treadwell, R. Fulton Cutting, Homer Wessel, Phelan Beale, Herbert C. Pell, Judges Vernon M. Davis and William McAdoo, Dean Huger Jersey, the Rev. Francis H. Richey, Mrs. Joseph P. McComas, Mrs. Samuel Seabury, the Misses Katherine W. Satterlee, E. Constance Schermerhorn, Lillie Vreeland, and Mary A. Lockwood.

It is the intention of the Fellowship to organize Committees in all of the large cities of the East and West, and in the several cities in the dioceses that are now using the DuBose School for the purpose of educating men for the rural ministry.

It has determined that the DuBose School shall succeed.

OUR LORD makes the very most of all; and so He would have us act. Don't make it too hard for people to repent. Sin is horrid, loathsome; but out of the sin we must seek with infinite patience and tenderness to save the sinner.—A. H. Mackonochie.



ARCHITECT'S DRAWING FOR THE NEW DU BOSE MEMORIAL SCHOOL AT MONTEAGLE, TENN.

Democracy in the Church

By the Rev. George W. Lay, D.C.L.

IONCE asked a layman, "Why is it that so many laymen will not come to Diocesan Conventions, or stay through the sessions, when they do not hesitate to go to the meetings of the Masons and other fraternal orders for long distances and with great expenditure of time and money?"

His answer was: "Well, in the Masonic order, for example, everyone has a chance. You can speak up, when you wish to, and each one can look forward to going up through one office to another, even to becoming Grand Master of the Grand Lodge. Now, in the Diocesan Conventions everything is cut and dried. A mere layman hardly dares to open his mouth, and, if he does, he is apt to get sat on. Then the offices are all distributed among a small number of men, and a man who gets an office is retained in it till he dies. There does not seem to be anything much for the ordinary man to do. It appears to me rather a waste of time."

Of course, I did not agree with all that he said, but there is in it much food for thought. There is need for more rotation in office everywhere.

Electing the same men as vestrymen for years and years may be a beautiful sign of peace and harmony, but it may be also a proof of inertia and death. At least it does not enlist the interest of the younger men growing up, and it fails to train and test any large number in the work of the Church.

In diocesan matters, it is very comfortable to feel that all positions are filled satisfactorily, and it is easier to let things alone instead of bringing in occasionally some new material. Even in the matter of deputies to the General Convention, where experience is most valuable, it would seem desirable to arrange deliberately to have in each order at least one who has never served before. In elections and appointments the bringing forward of a new man should not be deemed a personal affront to the one for the time displaced. We need more "Past Grand Masters."

But there seems reason to believe that the underlying difficulty is in yielding too much to a spirit of imperialism or autocracy, sometimes merely in lapsing into a government by an oligarchy.

The rector in his parish and the bishop in his diocese, are, and in many respects ought to be, supreme. But wisdom will not die with them. No one of them has a monopoly of knowledge or judgment, and there are few subjects on which they could not find others who are their superiors in some one particular. The Pope himself is not claimed by his followers to be infallible except on certain subjects and when giving a decision in a particular way. Yet, in practice, it is often assumed that when a good man has been made a bishop, he becomes, by virtue of his office, an infallible expert on every subject that comes before him.

THIS is not an attack upon bishops. On the contrary, I consider they are the ones least to blame for this tendency, which is rather due to inertia and laziness of clergy and laity. What is here written is for the purpose, if possible, of lightening their heavy burdens and of increasing the interest and efficiency of those who, by a better realization of their own responsibilities, can assume many of these burdens themselves.

The same ideas will hold true also in the parish between the rector and his people. The vestrymen are chosen as trustees with certain responsibilities. They have no right to throw all responsibility on the rector. He, too, has no right to resent kindly, respectful, and intelligent opposition. Always to "support the rector" may look very nice, but the rector is not carrying his vestry with him and ensuring real co-operation if their action is contrary to their own judgment. Further, if things go wrong, and a mistake has been made, the blame is put upon the rector alone, and the vestry washes its hands of all responsibility.

Just so in the diocese. The bishop is not by nature an autocrat and does not desire to be one; but it is only human to yield where a position of autocracy is thrust upon one.

The bishop is, quite properly, a member *ex officio*, and usually the chairman, of every important committee or board. It is, however, not necessarily true that he has the fullest knowledge on each subject. The other members of each such body, however chosen or appointed, are presumably chosen for their special fitness in each case. They are in honor bound to assume all responsibility for every act. It is not disloyal, but their duty, to oppose their bishop, if they consider him mistaken. They were not put in office to affix rubber stamps below his official signature.

No one man, even though he be a bishop, can possibly know more than anybody else on every subject. In each special line there may be one or more with equal capacity and greater opportunity for study in that one line, whose judgment may, on that one subject, be superior to that of the bishop, for he must of necessity study all subjects.

Some bishops are expert financiers, and it is well that they are. But it would be a bad day for the Church should financial ability be made a *sine qua non* in the choice of a bishop. Yet it is not an unknown thing for trustees, chosen for their expert knowledge of finance, to follow every suggestion of the bishop, on whom, of course, they put all the blame when the diocese suffers serious loss.

ULTIMATELY the successful carrying out of many measures will depend, not on the superior wisdom of the bishops and other clergy, but on the feeling that such measures are the result of free deliberation by all, in which they all actually took their full part. The clergy, which term includes the bishops, in the very nature of things are thinking more about the affairs of the Church, and are better informed therein, than is the case with the laity. It requires some patience to listen to crude ideas and mere personal opinions based on prejudice and ignorance. And yet the business of the Church will not be carried on by earnest and united action unless everyone who is doing his best is listened to with sympathetic patience. The man who, with well intentioned but misguided zeal, appears to be holding things back, may become one of the most useful members in pulling forward, if he is gently turned around through two right angles. The more people there are who get out and help pull, the less dead weight there is to be pulled.

Many will recall instances where the clergy have, unintentionally, no doubt, given the laymen little chance to participate in deliberations in which they had an equal vote and should have had an equal voice. This was the result of a subtle atmosphere of repression that makes the ordinary man feel that his "strength is to sit still." Of course, the bishops and other clergy wish to hear from the laity, but the laity somehow often feel that to seek light, or perchance to shed a little from a different angle, is an act of almost shameless audacity. And the bishops, quite unintentionally also, at times do not fail to make the same impression on their "inferior brethren."

Suppose that in a deliberative body of clerical and lay members, including several bishops, there is one bishop who is loved and respected by all for his knowledge, judgment, and kindly disposition. Suppose further that his views almost invariably prevail because he is usually right. Yet, if he is continually on his feet, and has in his manner a lurking suggestion of impatience with ignorance of inferior minds and of pained surprise that anyone should fail to agree with him, the final vote may show acquiescence, but a somewhat different tone might possibly secure a feeling of fuller and freer deliberation and more enthusiastic co-operation by all in the things ultimately agreed upon.

A democracy is strong only when every member feels his responsibility for, and his share in, the acts of that democracy. In Church or State, when the people as a whole feel that real power and influence have passed into the hands of a few, whether by the grasping of the few or the supine indifference of the many, then the great power which it was intended to

secure from the coöperation of all is lost, and the government remains democratic only in name and outward form.

All this is not to describe a crying evil or a universal one. It is only to call attention to a tendency that may lead to evil and that is conspicuous only occasionally. But one can easily find examples of it.

Some of our institutions have failed from too much interference by bishop or rector where a conscientious sense of duty exceeded the expert knowledge of the subject, and few will claim that the laity as a whole are sufficiently interested and active in the part that rightly belongs to them.

Under good and faithful men, an autocratic or oligarchical form of government produces for the time being excellent results. It acts smoothly and swiftly, but it does not raise the general level of character or nourish the ideas of personal responsibility.

A democracy works more slowly and requires much patient forbearance on the part of the leaders and the better informed, but in the end it produces more intelligence, a keener sense of personal responsibility, and more general coöperation among the masses of the people.

Better is the less wise act that the people feel is their own free act than a wiser act that they feel has been thrust upon them by undue compulsion from above.

THE OBSCURE COUNTRY RECTOR

BY THE REV. MELVILLE K. BAILEY

YEARS ago I heard an address by a celebrated preacher to the graduating class of a theological school, not of our Church. In speaking, the preacher urged his hearers to be content if their mission should be in the obscure country church. At those words a suppressed groan was distinctly heard from more than one listener.

No one would blame a young man for that, yet, inasmuch as the great majority of the clergy must be obscure, it would seem better that, from the beginning, all should be content to remain obscure to the end of their lives.

The usual consolation offered to the young priest in a small parish is to adduce examples of such young priests as became eminent—even, perhaps, Archbishops of Canterbury. But what good does that do the priest who will always remain in the obscure country parish? There must be some other answer.

To me such an answer is found in sundry incidents in the memories of the late Bishop of California, while he was rector of St. James' Church, West Hartford, and Grace Church, Newington, Conn.

The first was food for the sense of humor. This sense is over-worked these days. So much so, that the weariest cab horse of, say, 1894 never betrayed such symptoms of tiredness as the comic supplements of 1924. Let that pass. It has been said that though the wicked can be witty, only the good of heart can have a true sense of humor. Young Mr. Nichols found an appeal to that in the cardboard mottoes in the house of an aged farmer: "Blessed are the Peacemakers," and "Cursed are the Fussmakers" (what a real pity it wasn't "cussed"!). The humorous eye of a benevolent country parson will not go blind for lack of objects.

Another was a problem as stubborn as could be found in any city slum. There was a family that did not "go to church anywhere," "rated as more or less of that practical pagan proclivity which, in New England, sometimes seems to characterize stolid, isolated country tillers of the soil." A sick woman was there and the rector set out over the ice to see if he could break the ice of that godless household. By Divine grace he did, and the family came under the ministrations of the Church.

A third is this: "There was one aged communicant of over four score years whose life had been full of trials and sorrows." She said, "I have only one thing that troubles me. I am, not thankful enough for the blessings God has given me." Says Bishop Nichols: "It was a revelation and testimony where least expected of an answer to that question, 'Is life worth living?'"

And a fourth was his devotion to the Holy Communion, the weekly, early celebration of which he observed from the first. It may be safely affirmed that no greater joy can be found by the priest in the Eucharist in a High Celebration, with trumpeting organ, seraphic choir, and crowding congregation, than

may be found in a country church where two or three are gathered together at the Sacrifice of the Altar.

Twice, at least, it has seemed to me that I have been very near to the Kingdom of God.

Once was on the false Armistice Day at the "Little Church Around the Corner." The earlier frenzy of the day had passed, but the storm was still strewing the streets. Bishop Gore was the speaker. As he knelt in prayer, our hearts stood still. When he spoke, without one tinge of bitterness, and noted that God had given to Germans an intellectual industry which has no parallel—to which Bishop Courtney afterward added, "And the gifts of God are without repentance"—one thought, by what, after these four years, can any Englishman so speak?

The other was in the library of the Berkeley Divinity School last June, when a priest from a country town back from the railroad, reviewed his ministry in that one village for fifty years. When he began it was a community of New England farmers. This year he did not send a delegate to the Woman's Auxiliary because there was not a woman in the parish who knew enough English to understand the proceedings. And as he reviewed his half-century, humbly, lovingly, and with content, we thought, this man like Enoch, has walked with God.

And I could not feel that the kingdom of God was any nearer when Bishop Gore spoke on Armistice Day than when Father Knowles spoke of his ministry in Killingworth.

There must be some way in which the priest in the country can be as happy as his brother in the city. Mr. Nichols found it, when he did not know he would be the Bishop of California. Father Knowles has found and kept it. Why cannot we all?

DAILY BIBLE STUDIES

(Continued from page 758)

Evil though it may be, it works results in character. God suffers it that it may bring forth its fruits of strength and patience, but He suffers it only so long. The words apply to the individual life. There is a point where suffering under the power of God is transcended, and peace and confidence take its place. It is true also of the universe. "God will banish pain." It may be that suffering is the only school in which character can be learned, and that it is inevitable in a world with a moral purpose, but it is equally certain that if God is love, it will not be suffered to continue for a moment after its disciplinary work has been done.

PASSIONTIDE

My soul must rest at this holy tide
In the shadow of Calvary:
From the things of the world I must turn aside
To fix my thoughts on Thee—
For Thou in Thy pain
Dost call to me.

Thine arms on the Cross are opened wide
To draw back Thine own to Thee,
And Thy wounded limbs and Thy streaming side
Are pierced for love of me—
As Thou in Thy pain
Dost call to me.

The world bids Thee suffer alone, O Lord,
And heeds not Thine agony,
But my soul is stirred by Thine anguished word—
"Hast Thou forsaken me?"—
So Thou in Thy pain
Dost call to me.

So I must kneel in the gathering gloom
In the shadow of Calvary:
I must keep my watch by the Holy Tomb,
Lest Thou forsaken be—
For Thou in Thy pain
Hast called to me.

ETHEL MILLER.

I MAY have in readiness wherewith, not to avenge, but to defend myself, if need be, so as to appear having rather the power than the will.—*St. Ambrose.*

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

OPIUM AND THE "CHURCH TIMES"

To the Editor of *The Living Church*:

PRESBYTER IGNOTUS," quite unintentionally of course, misrepresents me in your issue of March 7th. In saying "The suppression of the drug traffic is a necessity for civilization," the *Church Times* referred to the trade in noxious drugs in European and American cities. The forcible suppression of opium-eating in India is quite another matter. It is an established national custom, and it is a matter of opinion as to how far it is deleterious. Evidently opium-eating in India is a different thing altogether from the use of deadly drugs, some of them derived from Chinese opium, in London and New York. To compel the Indian to give up opium against his will, and—if I may dare add—mainly to please the prohibition sentiment of America, would be as tyrannical as to compel Englishmen to give up beer-drinking.

I think you will see that our two statements were not really inconsistent, however much you may disagree with one of them. In common with the great majority of European Catholics, the *Church Times* is utterly opposed to prohibition and every other form of Puritan tyranny. But I can assure you that I am not at all inclined to believe everything that I am told by anti-prohibitionists or, for the matter of that, by prohibitionists!

Of all the many papers that come into this office, I read none with greater interest and admiration than **THE LIVING CHURCH**. We may differ on prohibition, but we agree on matters of immensely greater significance, and I would ask you to accept my congratulations on the fine spirit of sincerity and dignity with which our common cause is presented week by week.

With fraternal greetings,

Yours sincerely,

London, March 16.

SIDNEY DART,

Editor, *The Church Times*.

[The Editor of **THE LIVING CHURCH** begs to express his cordial appreciation of this very kind expression from the Editor of the *Church Times*.—EDITOR, L. C.]

ISOLATED COMMUNICANTS

To the Editor of *The Living Church*:

IHAVE JUST READ the summary of the Report of the Commission of the Ministry given in the issue of **THE LIVING CHURCH** for March 21st, and I am moved to make indignant protest over that portion of it dealing with the so-called "Isolated Communicant." I wonder how many of the men who drew up that peculiar report have ever been isolated themselves in a community which on occasions such as Easter, Christmas, Holy Week, and so on, to say nothing of the usual procedure of days and weeks, asks or says something like this: "Why is this Christmas? Do you want to go to church on Christmas?" Or as one estimable Protestant (in more ways than one) said to me on one occasion: "Why do you want a Church service this morning? Our Sunday school has its festival tonight; why will not that be just as good?" If there is anything to equal the desolation of a country or suburban community without the Church, and with no more than the usual weekly denomination "*Sermon and Sunday School*" to take the place of what all our training and spiritual education calls for and needs, then I must agree that I have been mercifully spared that experience.

It is not necessary to multiply arguments, or to recall instances; the devotion of the isolated Churchman—and woman—holding on to the spirit of the Church in spite of the discouragements of such neglect as is indicated in this unfortunate report is, one may well believe, worth far more in missionary value than a hundred such reports.

I have often wondered at the apparent indifference and neglect of such of our faithful isolated communicants, and wondered how and why the Church can do it; possibly this report is the answer. This "Report" is discouraging enough to stop the Broadway Limited.

Philadelphia, March 22.

FREDERICK EHRENFELD.

THE LECTORY

To the Editor of *The Living Church*:

IT IS very encouraging to read all the letters sent in to you about our new Lectionary. I should like to add my word, for I think that the Lectionary is the most important subject now before us in the matter of Prayer Book Revision.

I feel very strongly that, as regards Sunday lessons, the old Prayer Book Lectionary is better than anything proposed in its place. There could be improvements in it, of course; e.g., an alternate scheme of lessons for the Sundays after Trinity.

As regards the weekday lessons, the Commission has introduced a valuable principle in having them follow the season, and not the secular calendar; but the scheme of construction on a *two-year* basis is distinctly bad—it introduces endless confusion, it leads to reading passages that never should be read publicly, it lends support to the idea that the whole Bible should be read through in the course of two years.

I think that many, perhaps a majority of, clergymen using the new Lectionary would concur in what I have written. Certainly, with no desire at all to criticise adversely the work (admittedly very difficult) of the Commission, the general feeling is that the proposed Lectionary is constructed on wrong lines. The best Lectionary issued by the Commission was one put out for use in only one year, 1914, I think.

Trinity Chapel Clergy House,

New York. March 4.

CHARLES E. HILL.

THE TITLE PAGE

To the Editor of *The Living Church*:

IAM MOVED to suggest to your correspondents that the proper way to make the title page of the Prayer Book agree with the Creed would be simply to insert the words "Holy Catholic" where they belong.

The title page would then read:

"THE BOOK OF COMMON PRAYER

And Administration of the Sacraments and other Rites and Ceremonies of

THE HOLY CATHOLIC CHURCH

According to the use of

THE PROTESTANT (OR AMERICAN) EPISCOPAL CHURCH

In the United States of America."

In that case I would personally be satisfied to let the present local name of the Church stand as it is.

It might be better to have it read simply

"According to the use of
THE EPISCOPAL CHURCH."

Cincinnati, Ohio, March 14.

J. D. HERRON.

"SUCH A MEASURE OF ABSTINENCE"

To the Editor of *The Living Church*:

THE VIEWS of Mr. Allen on Prohibition, as printed in your issue of March 21st, would, if they had appeared in a secular paper, have been passed without comment, but appearing in a paper devoted to the interests of the P. E. Church they seem to betray a strange confusion of thought, especially appearing as they do in mid-Lent when the faithful are voluntarily subjecting themselves to the rule laid down for them in the matter of abstinence and are not, so far as known, resorting in any great extent to the use of drugs in consequence. Perhaps if our country was a more Christian land and the fifty-seven varieties of P. E. Christians more of a unit, there would be less kicking by persons who are unwilling to bear restraint for the general good.

W. C. HALL.

[The discussion of this question is now at an end.—EDITOR, L. C.]

HOLINESS depends less upon what we do than upon how we do it. So let us pray for each other now, that through all change and all separations we may keep fast to Jesus.

—F. W. FABER.

LITERARY

MISCELLANEOUS

THE GOSPEL AT CORINTH. By Richard Roberts, D.D. New York: The Macmillan Company. \$1.75.

Why do publishers continue to turn out volumes of sermons? Who reads them? This volume of sermons by the minister of the American Presbyterian Church in Montreal is very good indeed, but suffers from the inevitable handicap which overtakes the glowing word of the preacher when it is transferred to the lifeless printed page. Dr. Roberts' Protestantism appears in the assertion that "Dissent has always been the growing point of human society. The dissenting opinion, the nonconformist belief, has always shown the road to better things" (page 33). But a remarkably larger Catholic feeling appears in such a passage as this, from page 75: "I long to see a Church in which all the lovers of Christ can worship Him together, where St. Francis and Thomas à Kempis, Father Damien and John Henry Newman, might not feel themselves among strangers, where Bishop Ken and Lancelot Andrewes and William Law and Frederick Maurice might come and feel at home; and where John Wesley could preach a gospel sermon and his brother Charles lead us in singing, Jesus, Lover of my Soul. Well, that is the Catholic Church; and you had better get used to the thought of it; for you will have to put up with it in heaven." Surely an arresting and discriminating Litany of the Saints from a Presbyterian pulpit! Dr. Roberts is evidently an interesting preacher. But, we still wonder who nowadays buys and reads sermons.

G. M. W.

ROBERT MORRISON. A Master-builder. By Marshall Broomhall. New York: George H. Doran Company. \$1.50.

Robert Morrison, the first Protestant missionary to China, was born of a Scotch father and a Northumbrian mother, January 5, 1782. Feeling that he was called to be a missionary in China, he started for the Orient via the United States. The boat in which he set sail for New York from London ran into a tempest and the voyage consumed one hundred and nine days. This was in 1807! After his arrival in China, Morrison devoted himself to translating the Holy Scriptures into Chinese, and to compiling a Chinese dictionary. His knowledge of the language was such that the British East India Company engaged him as their translator, and while the acceptance of this position was necessary in order for Morrison to maintain himself, he never forgot that he was first and foremost a missionary. The great task of the translation of the Old and New Testaments occupied twelve years and three months. He died in Canton, August 1, 1834, at the age of fifty-two.

Such, in brief, are the main facts in the life of the great missionary whose life is sketched for us by Mr. Broomhall. Morrison's was a lonely life. Forced to live apart from his family (he was married twice) for a great part of the time, he suffered much from the opposition of Chinese officials, and from the difficulties put in his way by the Roman Catholic missionaries. His was not an engaging character. He was "almost, if not entirely devoid of humor" (page 224); primarily the scholar rather than the man of action, he was somewhat proud and self-sufficient. Mr. Broomhall claims that he was broad-minded, and points to his translation of part of the Book of Common Prayer as proof of this. But Dr. Morrison's own words are rather disconcerting: "The Church of England has supplied us with a Manual of Devotion as a help to those who are not sufficiently instructed to conduct social worship without such aid" (page 108).

On the whole, this is a tedious book.

G. M. W.

MODERNISM AND ORTHODOXY. An attempt to reassess the value of the Vincentian Canon in regard to modern tendencies of thought. By Reginald Stewart Moxon, D.D. With a foreword by the Bishop of Lincoln. London: James Clarke & Co., Ltd. New York: George H. Doran Co. \$1.60.

This is a most disappointing book. The author evidently considers himself an Anglo-Catholic, but his attempt to combat the errors of Modernism by a rigid application of the famous canon of St. Vincent of Lerins, "*quod ubique, quod semper, quod ab omnibus*", leaves us entirely mystified. The purpose of the

book, as stated by Dr. Moxon himself, is "to show that the Vincentian Canon, by which Orthodoxy is defined as that which has been held everywhere, always, and by all men, supplies a very valuable guide to the essentials of the Faith, and is peculiarly applicable to the present time of religious unsettlement and attempted reconstruction and restatement of belief. It implies that whereas the form and expression in which the cardinal truths of Christianity are conveyed and made intelligible to various generations may vary according to the needs and knowledge of the time, yet the ideas enshrined in them rest upon a bedrock of unchangeable and unalterable historic fact and therefore remain and must remain the same" (page 169).

The failure of Modernism, according to Dr. Moxon's analysis, results from its inability to hold in synthesis the quest for the Historical Jesus, with the living experience of the Christ through the ages of the Church's life. But he seems to fall into the very pitfall he attempts to avoid. "The Bible and the Bible only," appears to be the only thing that will stand the criterion of the Vincentian canon; the Creeds disappear. The contribution made by St. Augustine to Christian thought seems particularly abhorrent to Dr. Moxon. But we believe that there is much in that great Father's teaching which needs emphasis today. The reviewer is not impressed by the author's description of sin as "the refusal to be evolved" (page 139).

In spite of Dr. Moxon's gallant attempts we cannot but feel that he has succumbed to "the fetish of primitiveness" (page 165). St. Vincent of Lerins is not to be our saviour from the perils of Modernism.

G. M. W.

CHURCH BUILDING. By R. A. Cram, LL.D. Boston: Marshall, Jones Co.

This is the third edition of the American classic in ecclesiastical art. When this book was written, twenty-five years ago, there seemed little to hope for in church building, but actually, since that time, more has been accomplished than in the 275 years previous. The consequent wealth of material from which to draw has caused Dr. Cram no little embarrassment, for, unable to incorporate it all, he has been forced to eliminate much that was desirable. However, here is found as true and as carefully prepared a record of this revival as it is possible to obtain. Church art owes Dr. Cram a debt for this production, no less than for the many other monuments to his fame scattered throughout our land.

Any Churchman, or other, who takes the trouble to read and to study *Church Building* honestly, both in its text and in its profuse illustrations, will gain invaluable knowledge in an exceedingly important field. (And *le bon Dieu* knows that such gain is woefully needed, both among laity and clergy.) Here is one of the means by which the magnificent opportunity of re-vitalizing the world by and in Christianity may be grasped. To few ages has there been given such an opportunity. Please God it may not be offered to us in vain!

THE RELIGION OF THE SOCIAL PASSION. By Charles Henry Dickinson. Chicago: Christian Century Press. \$1.75.

Here is "Humanism" in its modern, potent form. "Humanism strives to subordinate all to the human," God included, for its "religious reservations are not confined to the denial of a superhuman God," but, "accepting no superhuman God (it) may not confess a superhuman Christ." The whole is a pseudo-religious-philosophy, having as its root-principle that famous remark of Little Jack Horner, M.P. (Master of Pies). After reading a book like this, one is devoutly thankful that God has a sense of humor. The whole is most unfortunate, for the author has much valuable criticism to make of the present social and "religious" condition of the world, and contributes some good, constructive suggestions. But, having an axe to grind, unbiased scholarship has been carefully laid aside while the author grinds out one of the earliest heresies of the Church. So intent is he in stressing the human side of our Lord, and all that is implied therein, that its magnificence has blinded him to the Divine. The whole book is a ghastly, though well intentioned, blunder, based, among other things, on New Testament scholarship that is certainly not of the soundest.

Church Kalendar



APRIL

"WE WHO have loved the stars so well, how shall we fear the night?"—*An astronomer's epitaph on his wife.*

1. Wednesday.
5. Sixth (Palm) Sunday in Lent.
9. Maundy Thursday.
10. Good Friday.
11. Easter Even.
12. Easter Day.
13. Easter Monday.
14. Easter Tuesday.
19. First Sunday after Easter.
25. Saturday, St. Mark, Evang.
26. Second Sunday after Easter.
30. Thursday.

KALENDAR OF COMING EVENTS

- April 22. Diocesan Convention, Georgia.
April 29. Diocesan Conventions, Arkansas, Massachusetts.

APPOINTMENTS ACCEPTED

DOBSON, Rev. J. W., of St. Paul's Church, Gainesville, Tex.; to be vicar of St. George's Church and Holy Innocents' Church, Indianapolis, Ind.

DRAKE, Rev. FRANK E., rector of St. Mark's Church, Fort Dodge, Iowa; to be rector of Christ Church, Albert Lea, Minn.

EUBANKS, Rev. R. PERCY, of Evansville, Ind.; to St. Andrew's Church, Basin, Wyoming.

FERINGA, Rev. NICHOLAS M., assistant at Trinity Church, Newport, R. I.; to be vicar of the Chapel of the Incarnation, New York City, April 26th, with address at 236 East 31st St.

WICKER, Rev. NORVELL E., Jr., rector of Martin's, Brandon, and Southwark parishes, Prince George and Surry Counties, Va.; to be rector of Epiphany Church, Danville, Va., April 15th.

WILSON, Rev. F. R., of St. Andrew's Church, New Paltz, N. Y.; to be rector of St. John's Church, Cornwall, N. Y.

YOUNG, Rev. GEORGE E., of St. George's Church, Indianapolis, Ind.; to be vicar of Trinity Church, Lawrenceburg, Ind.

NEW ADDRESS

GAYNOR, Rev. E. H., rector of St. Paul's Church, Sioux City, Iowa; to 1615 Lacy Boulevard, Sioux City, Iowa.

ORDINATIONS

PRIESTS

HARRISBURG—The Rev. FRANCIS B. CREAMER, vicar of St. John's Parish, Huntington, was ordained to the priesthood in Trinity Church, Williamsport, the candidate's home parish, on March 21, 1925, by the Rt. Rev. J. H. Darlington, D.D., Bishop of the Diocese. The candidate was presented by the Rev. Charles Everett McCoy and the sermon was preached by the Rev. Malcolm DePul Maynard.

The Rev. Mr. Creamer is a graduate of Trinity College, Hartford, and of the Berkeley Divinity School. Before entering the ministry he served on the Mexican Border in 1916, and with the Twenty-eighth Division in France.

NEW HAMPSHIRE—On the Feast of the Annunciation, March 25, 1925, in St. Mary's Church, Penacook, the Rev. ERNEST POTTER RUNNELLS was advanced to the priesthood by the Rt. Rev. Edward M. Parker, D.D., Bishop of the Diocese. The candidate was presented by the Rev. T. W. Harris, Ph.D., and the sermon was preached by the Bishop.

The Rev. Mr. Runnels was in the ambulance service during the War and received the Distinguished Service Cross for rescuing wounded under fire at the second battle of the Marne. He will remain in charge of St. Mary's Church, Penacook.

SOUTHERN OHIO—The Rev. BERTRAND MUIR HAUSE, curate at Trinity Church, Columbus, was advanced to the priesthood, Sunday, March 15, 1925, by the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. Sidney E. Sweet, rector of the parish, who also preached the sermon. Mr. Hause will continue as curate at St. Paul's Church.

BORN

ROWE—On Wednesday, March 19, 1925, in St. Luke's Hospital, Seattle, Wash., a son was born to the Rt. Rev. and Mrs. P. T. Rowe.

DIED

BAILEY—Departed this life Saturday, March 28, 1925, at his home in Winnetka, Ill. EDWARD PAYSON BAILEY, in his 83d year. He is survived by his widow, Minerva Spruance Bailey; by a daughter, Mrs. Carroll Tyler; and by three sons, Frederick S., Edward P. Jr., and Vaughn Bailey. The service was held from Christ Church, Winnetka, March 30th, and the interment was in Rosehill Cemetery, Chicago.

BUCK—Entered into life eternal Saturday, March 21, 1925, in St. James' rectory, Derby, Conn., HARRIETT G., the wife of the Rev. George H. BUCK, rector of St. James' Church, Derby. The funeral service was held in St. James' Church Tuesday afternoon, March 24th, with interment the next day in the family plot in Woodlawn Cemetery, Everitt, Mass.

"Until the day break and the shadows flee away."

SISTER EMMA, S.J.E.—Died suddenly, March 24, 1925, at the Sisters' House, 492 Herkimer St., Brooklyn, N. Y., the SISTER EMMA, for fifty-three years a member of the Community of St. John the Evangelist. The burial office and Requiem were said in St. John's Chapel of the Church Charity Foundation, Brooklyn, and the interment was in Greenwood Cemetery.

"Well done, good and faithful servant; enter thou into the joy of thy Lord."

HADLEY—Entered into life eternal on March 18, 1925, JULIA H. HADLEY, at the rectory of Grace Church, Medford, Mass. The funeral service was held in Grace Church, Medford, on Friday afternoon, March 20th. The interment was at Chester, Vermont.

Grant her, O Lord, eternal peace, and may light perpetual shine upon her.

LESLIE—Entered into life eternal, March 10, 1925, at Los Angeles, Calif., Deaconess MARY E. LESLIE.

"The victory of life is won."

POLLARD—Entered into life eternal February 20, 1925, FREDERIC COFFIN POLLARD.

SLOGGETT—Entered into eternal rest at the breaking of day on Wednesday, March 25, 1925, KATE GERTRUDE SLOGGETT, second daughter of the late Hon. John Bolton, of St. Stephen, N. B., Canada, and the beloved wife of Canon Richard L. Sloggett, rector of Trinity Church, Saco, Maine, in the sixty-second year of her age.

"When the morning wakens,
Then may I arise
Pure and fresh and sinless
In Thy holy eyes."

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OF

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HYMNAKS, DISCARDED, OLD HUTCHINS, words only, and with music, will by missionary-minded Good Samaritan be mailed to ST. MARK'S CHAPEL, Nepera Park, N. Y.

POSITIONS OFFERED

CLERICAL

A PRIEST WHO WOULD LIKE TO SPEND July and August in New York may have my furnished apartment (8 rooms) if he will take the daily Mass. He will have Sundays free to do other supply work. REV. FRANK DAMROSCH, St. James' Church, St. James Pl., Brooklyn.

WANTED: PRIEST, SINGLE, CATHOLIC, College graduate, to teach in Boys' School and assist in parish. B-377, care LIVING CHURCH, Milwaukee, Wis.

WANTED: RECTOR FOR A GOOD PARISH. Please state full particulars. Address M. G.-382, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED LADY TO DO COLORED Church embroidery, New York firm. Address H-384, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: COLLEGE GRADUATE, CAPABLE of handling athletics and High School English or Mathematics, or Drawing (architectural and mechanical). Address Headmaster, ST. ANDREW'S SCHOOL, St. Andrews, Tennessee.

POSITIONS WANTED

CLERICAL

A CLERGYMAN GETTING ON IN YEARS; but in good health, and at present serving in a wide-spread rural field, desires a country or small town parish in New England (not a mission or assisted cure) for two or three years, expecting afterward to retire. Salary need not be large; but should be regular. Has had quite unusual experience in rural work, principally in New England. Address COUNTRY-352, care of LIVING CHURCH, Milwaukee, Wis.

ACTIVE PRIEST, 43. EXPERIENCED. formerly Archdeacon desires important missionary work. Middle-west or West preferred. References. Address MISSIONARY-380, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST FOR VALID REASONS DESIRES change. Sound Churchman. Considered good preacher and pastor. Excellent references. Address H-373, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, UNIVERSITY AND seminary graduate, available May 1st, for rectorship or long *locum tenetory*. Thoroughly experienced and capable, and with exceptional references. Address E-374, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, RECTOR OF SOUTHERN PARISH wishes to supply in north for two months in summer. Good extemporaneous preacher. Married, no family. Seaside for preference. Write to S. F-375, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST. FORTY. GOOD CHURCHMAN, extemporaneous preacher, desires parish, California preferred; university and seminary graduate. Address H-381, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR GIVING BEST REFERENCES DESIRES new charge. Address S-368, LIVING CHURCH, Milwaukee, Wis.

REV. JOHN F. HAMAKER, WADESBORO, N. C., desires supply work during June in or near Chicago or New York.

RECTOR WITH 20 YEARS OF CONTINUOUS and successful pastoral experience in country and city seeks larger opportunity for usefulness. Gifted in preaching, teaching, and administration. Present salary adequate. Address H-385, care of THE LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL RECTOR, PROMINENT, DESIRES change after Easter. Rectory and good stipend. Catholic. Address W-360, care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG CLERGYMAN, 6 YEARS EXPERIENCE desires to get on staff as an associate rector with ample opportunity to preach. Conservative High Churchman. Address CONSERVATIVE-378, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CURCH WORKER, EXPERIENCED IN Church school and Young People's work. 3 years' college training in religious education. Excellent references. Address Miss H-379, care THE LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN, SUPERIOR MUSICIAN, seeks position in High Standard School. Voice Specialist, successful with both sexes: Artist piano teacher; organ, theoretical subjects. Experienced director. Unusual administrative ability. Highest personal character and social acceptability. Would take entire charge of music interests in small, exclusive school. Address M-372, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, EXPERIENCED. Address G-319, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER IMPORTANT middle west Cathedral desires appointment eastern city. Able, energetic, tactful. Successful large male choir. Good organ essential, with teaching connection. Age 35. Splendid credentials. Address F-356, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, EXPERT, DESIRES change, excellent credentials. Address O. C. M-370, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS MATRON OR Superintendent of Institution. Experienced in social service work, nursing, and care of infants. Graduate deaconess. Address H-383, care of THE LIVING CHURCH, Milwaukee, Wis.

ALTAR FURNISHINGS

THE WARHAM GUILD, THE SECRETARY will forward free of charge, (1) a descriptive Catalogue of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work. (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which was furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, Ltd., 72 Margaret Street, London, W. 1, England.

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ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

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PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 25% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

ORGAN—if you desire organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory saving you agent's profits.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

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Morrison, Waterloo, Iowa.

Tuttle, Springfield, Mo.

July 4th to 16th—at Camp:

Kirk, Morro, Calif.

July 20th to August 1st—at Camp:

Gardiner, Fitzwilliam, N. H.

August 3d to 15th—at Camp:

John Wood, Delaware, N. J.

For other information, rates, and registration cards address:

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202 South 19th Street, Philadelphia, Pa.

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HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

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MISCELLANEOUS

BARGAIN AT \$2,600. ODELL ORGAN, three manuals, 32 speaking stops. Available July 1st. Requires space 12 x 20 x 28 ft. For further particulars inquire of CLEMENT CAMPBELL, 115 East 74th St., New York City. Telephone Butterfield 2590.

FOR SALE: MOVING PICTURE MACHINE but little used and in perfect condition. Original cost \$400. Will sell for \$200. Write PARISH HOUSE-376, care of THE LIVING CHURCH, Milwaukee, Wis.

CHURCH SERVICES

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street

Sunday Services: 8, 10, and 11 A.M.; 4 P.M. Daily Services: 7:30 and 10:00 A.M.; 5 P.M. (Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue, and 35th Street

Rev. H. PERCY SILVER, S.T.D., Rector

Sundays: 8, 10, 11 A.M.; 4 P.M.

Noonday Services Daily 12:20.

St. Paul's Church, Brooklyn, N. Y.

Clinton & Carroll Streets

PALM SUNDAY

Street Procession at 10:30 A.M.

Gounod's St. Cecilia Mass

GOOD FRIDAY

Mass of the Pre-Sanctified. Singing of the Reproaches (Men's voices) 10:45 A.M. Preaching of the Passion 12 M., to 3 P.M., by the Rev. Arthur B. Rudd, rector of Emmanuel Church, Newport, Rhode Island. Mission every night in Holy Week (except Saturday) at 8 P.M.

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions

" 11:00 A.M., Sung Mass and Sermon

" 8:00 P.M., Choral Evensong

Daily Mass at 7:00 A.M. and Thursday at 9:30 A.M.

Friday, Evensong and Intercessions at 8:00.

Gethsemane Church, Minneapolis, Minn.

4th Ave., So., at 9th Street

Rev. DON FRANK FENN, B.D., Rector

Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.

Wednesday, Thursdays, and Holy Days

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau.

In writing this department kindly enclose stamp for reply. Address Information Bureau THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Boni & Liveright, New York, N. Y.

The History of American Idealism. By Gustavus Myers.

Church League for Industrial Democracy. W. B. Spofford, Secretary. 6140 Cottage Grove Ave., Chicago, Ill.

The Profit Motive—Is it Indispensable to Industry? By Harry F. Ward.

Thomas Y. Crowell Company, 393 Fourth Ave., New York, N. Y.

Making Friends with our Nerves. By Orison Swett Marden, author of *The Conquest of Worry, Pushing to the Front*, etc. Price \$1.75 net, postage extra.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

The Gospel and the Modern Mind. By Walter Robert Matthews, M.A., D.D., chaplain to the King, Dean of King's College, London. Price \$1.75 net.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

The Scarlet Cockerel. A Tale wherein is set down a record of the strange and exceptional adventures of Blaise de Breault and Martin Belcastel in the New World, as members of expeditions sent out by the great Coligny. With a frontispiece by Frank M. Rines. Price \$2.

Bucolic Beatitudes. By Rusticus. Illustrated by Decie Merwin. Price \$1.50.

The Soul's Sincere Desire. By Glenn Clark. Price \$2.

L. C. Page & Co. Boston, Mass.

The House in the Golden Orchard. A New Tale of Penelope and Her Friends. By Dorothea Castlehun, author of *Penelope's Problems, Penelope and the Golden Orchard*. Illustrated by William C. McNulty. Price \$1.90.

Barbara Winthrop at Boarding School. By Helen K. Broughall. Illustrated by Elizabeth R. Withington.

The Boston Cross-Word Puzzle Book. By F. R. Fraprie.

Russell Sage Foundation, 130 E. 22d. St., New York, N. Y.

Child Marriages. By Mary E. Richmond and Fred S. Hall.

Employees' Representation in Steel Works. A Study of the Industrial Representation Plan of the Minnequa Steel Works of the Colorado Fuel and Iron Company. By Ben M. Selekman, Department of Industrial Studies, Russell Sage Foundation. Price \$1.50.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

Psychology for Bible Teachers. By Edward Aldridge Annett, author of *Conversion in India*, etc. Price \$1.50.

John C. Winston Co. 1006-1016 Arch St., Philadelphia, Pa.

Six Marks of a Christian. By Canon Allan P. Shatford, M.A., D.C.L.; rector, St. James' the Apostle, Montreal; Fellow Governor McGill University. Price \$1.

BULLETINS

American Schools of Oriental Research. South Hadley, Mass.

Bulletin of the American Schools of Oriental Research. February, 1925. No. 17.

PAMPHLETS

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E.C.4. London, England.

Instructions in the Faith in Preparation for Confirmation and First Communion. By the Rev. A. C. Buckell, M.A., vicar of St. Saviour's, Ealing; author of *The Prodigal Son, The Book of Esther*, etc.

A SUCCESSFUL MISSION

CEDAR RAPIDS, IOWA—A very successful Mission in Grace Church, Cedar Rapids, has just been preached by the Rev. Fr. Joseph, O. S. F., assisted by the Rev. Bro. Anthony, O. S. F., of the American Franciscan Monastery at Merrill, Wis. The rector of the parish states that the Rev. Fr. Joseph made a profound impression both on the congregation and the city by his fearless and open presentation of the Catholic faith. He spoke to the Ministerial Association of Cedar Rapids on the subject of Christian Unity, which he presented from the Catholic position. He also addressed one of the junior high schools of the city on the subject of Monasticism, and was very well received by the children.

St. Paul's Cathedral Authorities Close Area Under Dome for Period of Years

Observance of St. George's Day—Church Councillor's Conference—The Work of the S.P.C.K.

The Living Church News Bureau
London, March 13, 1925

THE DEAN AND CHAPTER OF ST. PAUL'S have now decided that, from the end of this month, for a period of several years, the whole of the area beneath the dome of the Cathedral will be closed to the public. This decision, which has been made in accordance with the opinion of their expert advisers, is the outcome of a desire to facilitate the work of preservation. While the dome, together with the choir and the transepts, is cut off from the remainder of the Cathedral fabric, services will be held in the nave and its chapels.

The work to be carried out is of an extensive character, and it is intended at an early stage to remove the organ and the choir-stalls from the two eastern piers of the dome, so that these piers may be examined.

The following statement concerning the plans of the Dean and Chapter has been issued by Canon Alexander:

"The Dean and Chapter of St. Paul's have made the following rearrangements of the Cathedral services in order that the work on the fabric may proceed without interruption.

"A screen will be put up at the head of the nave, cutting off the whole of the area under the dome, together with the choir and transepts.

"The usual services on weekdays and Sundays will be held in the nave and its chapels, except that on weekdays, Morning Prayer, instead of being choral, will be said in the Chapel of St. Dunstan at 8:30 after the service of Holy Communion. The crypt will, as far as possible, be used as hitherto.

"Societies holding special services after 5:00 p.m., will be able, if they wish, to hold such services in the nave; but all special services in the morning, including the choral Eucharist on Saints' days, will be suspended.

"The arrangements proposed will give the workmen a much longer part of each day to carry on their operations than has previously been possible, but the nature and extent of the work to be done are of such a character that the screening of the area under the dome may continue for as long as five years."

Canon Alexander in amplifying the foregoing statement, explains that the object of the plans made by the Dean and Chapter was to keep the ordinary working-day free from interference. He was afraid that the closing of the dome would be for a very considerable period. A suggestion that it might be closed for six months must be due to a misunderstanding. One of the first things to be done would be the removal of the organ and the choir stalls from the two eastern piers, which had never been examined, and this operation alone might easily take six months. The work on the piers, with regard both to the grouting and the refacing, was of a very delicate character and could not be hurried. In taking this action the Dean and Chapter were entirely in the hands of their expert advisers, who were influenced, not by fears for the public safety, but by the desire to expedite the work.

Details of the rearrangement of the

nave for the purpose of the services of the Cathedral have not yet been finally determined. Matters to be decided include the provision of an organ, a pulpit, and a temporary altar. The Cathedral authorities have a subsidiary organ which could be used, but as services will have to be held in the nave for several years there is a possibility that another instrument may be introduced. It is estimated that the nave will hold a congregation of about a thousand people. Sunday morning attendances are usually large, particularly at certain periods of the year, but there should be sufficient seats in the available space.

The closing of so large a portion of St. Paul's will affect many Church societies which, in past years, have held special services in the Cathedral. Several of such gatherings can still be accommodated, of course, and they will welcome the permission to have the use of the nave after five o'clock in the afternoon. But there are others, such as the Gregorian Association, and the Church Choirs Association, whose annual festival congregations invariably fill the whole available space of the Cathedral, and these will be hard put to it to find alternative accommodation where their festivals can be maintained at the same high level.

The Preservation Fund amounts to date to £245,000.

OBSERVANCE OF ST. GEORGE'S DAY

It is good to note that the observance of St. George's Day, April 23d, is every year becoming more general. This year the English Church Union is arranging a High Mass at St. Paul's, Knightsbridge, at which the preacher will be the Rt. Rev. George Lanchester King, D.D., Canon Residentiary of Rochester. Dr. King, by the way, after his long spell as secretary of S.P.G., is very much enjoying his new pastoral sphere of work at Rochester.

Another St. George's observance this year will be that, in addition to the usual evening meeting in connection with the S.P.G. anniversary week, a special feature of the week will be a meeting in the Albert Hall on behalf of the work done overseas among our own people. The Society was originally founded to minister to the needs of settlers on "our plantations," as they were then called, and an important part of the work consists in providing for the religious needs of emigrants and settlers in Western Canada and throughout the Empire. The society has also a heavy responsibility to the Anglo-Indians and the British Community in India.

CHURCH COUNCILLORS' CONFERENCE

The Summer Conference for Parochial Church Councillors at Swanwick has by now become something of a "hardy annual." The Conference this year will be held at The Hayes, Swanwick, Derbyshire, from April 27th to May 1st, and will, it is hoped, attract once again a representative gathering of councillors from all over the country. The increasing number of important matters handled by the councils, local and central, renders it highly desirable that there should be opportunities, from time to time, for discussion and consultation with other

councillors and with the leaders of the Church. Lectures and addresses will be given on the relations of the Parochial Church Councils to the problem of national education, the work of the Church overseas, the Sunday morning service in town and country, the revenues of the Church, the appointment and tenure of the parochial clergy, Prayer Book revision, and other matters. Group discussions will be arranged, and there will also be a special session for church council secretaries.

The devotional part of the conference will include a series of three addresses, which will be given by Canon F. W. Dwelly, and the opening and closing addresses will be given by Canon E. S. Woods, of Cambridge. The speakers and lecturers will include: Canon E. S. Woods, who will preside over the conference, the Bishop of Liverpool, the Bishop of St. Edmundsbury and Ipswich; Dr. Percy Dearmer, Professor of Ecclesiastical Art, King's College, London; the Rev. Colin Dunlop, honorary secretary of the Alcuin Club; Miss M. C. Gollock; Canon Hepher, of Winchester; the Rev. F. A. Iremonger, Editor of the *Guardian*; the Rev. David Jenks, assistant secretary of the Missionary Council, and others.

THE WORK OF THE S.P.C.K.

The Archbishop of Canterbury, speaking on Monday last at the Founders' Day meeting of the Society for Promoting Christian Knowledge, referred to its part in moulding civil and religious life, during the last two centuries. He said that he regarded the society and its work as unique in the whole story of the Church of England, because that society was today, and had been for two hundred years, in the background of what was going on, constantly ready to make itself useful at the point where some special aid was desired, or to do something which was not being done because there seemed no special obligation upon any one to do that particular piece of work. If any student of the history of England, or of the Church, probed any period between the beginning of the Eighteenth Century and now, he would not go far in anything connected with the moral or religious life of the country, or of our Dominions overseas, without coming across, and thanking God for the work of the S.P.C.K. The Society was a contemporary of the present St. Paul's Cathedral, and its work began at an extraordinarily difficult period of English life, when vice was rampant and ignorance prevalent to an inconceivable degree. The little society set itself at once to grapple with this state of affairs in a far-sighted and far-reaching way, which, he thought, had never been adequately realized.

But what they thought about more today was the work of the S.P.C.K. overseas for our own people and for the non-Christian races. An offspring of the Society was the S.P.G., which gave annual grants for work overseas, whereas the S.P.C.K. gave occasional help as it was needed.

When bishoprics were formed in Canada the S.P.C.K. played its part, as it did in India, and it had a most important part in the formation of bishoprics in Australia, which was, at one time, an archdeaconry of the Bishopric of Calcutta! Just now they were hearing about new plans for emigration in homogeneous groups, in which both the Mother Country and the Dominions aided financially the settler with loans to be repaid. That was a perfectly good and sound

scheme, but where was the money to come from for the building up of the religious and educational side of the new life? The S.P.C.K. could help in the building of the churches and to some extent in promoting the educational side, and if they did so they would find the gain there to be gigantic.

THE GREEK PATRIARCH

In consequence of the reports that the Greek Government itself, moved by the pressure of French diplomacy, is considering whether it should urge the Ecumenical Patriarch to abdicate, it has been thought desirable that opinion in the Church of England in regard to the Patriarchal question should receive some sort of expression. The Bishop of London has accordingly consented to take the chair and to speak at length on this matter at a meeting to be held at London University College next Tuesday, March 17th. The Bishop will be supported by the Vice-Chancellor of the University, the Metropolitan of Thyatira, and many other distinguished persons.

GEORGE PARSONS.

I COULDN'T live in peace if I put the shadow of a wilful sin between myself and God.—George Eliot.

FROM THE TORNADO SECTION

THE FOLLOWING are extracts from a letter from the Rev. C. B. Cromwell, Carbondale, Ill., Rural Dean of Chester, and General Missionary of the Diocese of Springfield.

" . . . I made a tour, after we buried the dead, and looked after the refugees, of Williamson, Franklin, and Jackson Counties to find the extent of harm done to the Church and to our people. The worst and only harm I find is that of Trinity Church, Murphysboro. All our people fortunately escaped, and I can think of no better way to express it than the trite word miraculously. Yet every family but the three on the east end of town is homeless, for the tornado struck the residence portion. I have never seen greater havoc or a more complete devastation. Poor little Trinity Church caught an edge of it. Its steeple lies shattered, its windows are broken, its walls ruined, but it is still there, even though apparently it had been rocked violently. Yes, we are thankful that even that much is there. But the congregation is disrupted and gone—whether they will return is a problem—and the repairing of the church faces us as almost insurmountable.

"I have only one family in immediate need. It is the one rural family: but thank God I had to bury none of my people. We sang a *Te Deum* on Sunday in the church amid the ruin and the devastation.

"But I'm sick at heart at the scenes I've witnessed. I buried five in a family grave Saturday. I've watched the maimed try to live and give up the struggle . . .

"Everything is getting well organized. The Army, the Red Cross, the doctors and nurses, are caring for those who need help. Otherwise we are still too stunned to think much about the future. When the dead and dying are tended to, when the sick are cared for, and Murphysboro starts to recover, then we, too, will try. Until then, we wait with hearts thankful to the God, who spared us. . . .

"St. Andrew's, Carbondale, was untouched. So was the work at West Frankfort."

HAITIAN

CATHEDRAL CORNERSTONE

PORT AU PRINCE, HAITI—November 8th had originally been set for the laying of the corner-stone of Holy Trinity Cathedral, Port au Prince, to commemorate the fiftieth anniversary of the consecration of Bishop Holly. That date is engraved on the stone, but it was laid three months later, February 8th, so that it might coincide with the meeting of the Convocation and that a representative of the National Council might be present. The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, came for that purpose.

In the absence of Bishop Carson, who was ill with a severe attack of malaria, Bishop Matthews laid the stone with solemn ceremony, in the midst of a large throng. The clergy moved in procession from the present Holy Trinity Church to the site of the proposed building, Bishop Matthews being vested in cope and mitre.

The Rev. Dr. Pierre E. Jones, the senior presbyter of the District, made the principal address. Bishop Matthews also spoke briefly.

Following the traditional practice in Haiti, *parrains* and *marrains* (sponsors) had been selected for the occasion and lent very general interest in circles where the strength of the Church had not been realized. General John H. Russell, the American High Commissioner, acted in this capacity among others.

All the missions in Haiti formally presented their offerings, presenting them as the name was called.

The services attracted a large and orderly throng, although it was a Carnival Sunday, and the local newspapers commented warmly on the prospects of the Church throughout the island.

Among the articles deposited in the corner-stone was a copy of a letter deposited in the first corner-stone of the first church in Port au Prince as a memorial of Bishop Burgess, of Maine. The memorandum was sent by Mr. Harold Goodwin, of Philadelphia, who had preserved a copy of the original letter. Among other articles of interest, in addition to Bible and Prayer Books in English and French, were copies of American Church journals, the *Living Church Annual* of 1924, Bishop Knight's sermon on the occasion of Bishop Carson's consecration, copies of the *Spirit of Missions* and Convocation journals. There was also an autograph letter of Bishop Matthews.

ADMIRAL DEWEY'S BODY IN NATIONAL CATHEDRAL

WASHINGTON, D.C.—Mrs. George Dewey authorizes the following statement:

"I have respectfully requested authority from the War Department to remove the body of my late husband, Admiral George Dewey, U. S. Navy, from the mausoleum at Arlington. Mr. George G. Dewey, of Chicago, son of the Admiral, concurs in this request.

"As Admiral Dewey was a devout communicant of the Episcopal Church, and for many years an active and devoted member of the Chapter of Washington Cathedral, I have asked that his body rest in the crypt of the Bethlehem Chapel until an adequate memorial can be built in the Cathedral.

"Both the War Department and the Chapter of the Cathedral have granted my request."

The Navy Department will assist Mrs. Dewey in carrying out her plan and will furnish a guard of honor when the transfer is made.

Canadian Cathedral Celebrates its One Hundredth Anniversary

Honor Roll of Diocese of Yukon—News Items

The Living Church News Bureau
Toronto, March 25, 1925

ST. GEORGE'S CATHEDRAL, KINGSTON, the first Anglican church to be built in Upper Canada, celebrates its one hundredth anniversary this year, the corner-stone of the original church having been laid in June, 1825. The congregation of St. George's was organized in Tete-de-Pont Barracks one hundred and forty-one years ago by the United Empire Loyalists under the leadership of Captain Michael Grass.

This year the congregation, in order to mark the centennial celebration, have pledged themselves to raise the sum of \$35,000 in order to pay off the debt incidental to the restoration of the Cathedral after its destruction by fire on New Year's Eve, 1899. The history of the church is very closely woven with the history of the Dominion of Canada, and, in 1792, St. George's was the building in which the oath of office was administered to the governor of the Province and his ministers, when official recognition was given to the provincial government. The campaign for the centennial fund has been reached and the consecration of the Cathedral is to be carried out.

In June well known clergy both of Canada and of the United States are expected to take part in the celebration which will be carried out during the whole month. As St. George's is essentially a garrison church, and its original erection was made possible by a direct grant from H. M. King George IV, the Governor-General of Canada, Lord Byng of Vimy, is being invited to attend.

HONOR ROLL OF DIOCESE OF YUKON

Word has been received from the far northern Diocese of Yukon of the unveiling of the honor roll of the Great War at St. Paul's Pro-Cathedral by Bishop Stringer.

The roll of honor is a beautiful and artistic piece of work executed by Mrs. C. C. Owen of Vancouver. It is typically northern in design, bearing the crest of the Diocese of Yukon, and showing many northern scenes such as the Cathedral, the miner's cabin, the dogs on the trail, the lone pine tree, and a steamer rounding a high cliff on the Yukon River.

In unveiling the roll of honor the Bishop stated that, while some of the men whose names appear thereon had not attended church with regularity before they enlisted, many of them coming in from isolated places on the creeks where church attendance was impossible, yet without exception they had designated themselves as members or adherents of the Church of England.

Of the ninety-two names on the roll, five had made the great sacrifice.

NEWS ITEMS

While the Church of England Institute at Halifax observes jubilee this year, that at St. John, N. B., does so next year, at the recent annual meeting, at which Archdeacon Crowfoot presided, plans were discussed for its fitting observance. An historical sketch is to be prepared by the Rev. H. A. Cody, rector of St. James' Church a well known Canadian writer.

MISCELLANEOUS ITEMS

The Rev. W. L. Armitage, rector of St. James' Church, London, Ont., has resigned after a successful seven years' rectorship.

The congregation of St. George's Church, Hamilton, presented a purse of gold to their rector, the Rev. Canon F. E. Howitt.

The Rev. Canon Piper, after a rectorship of twenty-six years, has resigned the parish of Thorold, Diocese of Niagara, where he has been instrumental in creating a parish hall and a church for the Ukrainians. He is to be succeeded by the Rev. W. W. Archer, of Port Dalhousie.

The Rev. J. Blackburn, rector of St. Stephen's Church, East Kildonan, Manitoba, will take up missionary work in the Edgerton district of the Diocese of Edmonton, Alberta, where many new British settlers are expected.

Trinity, Boston, Memorializes Life of a Faithful Servant

A Prayer for the Confirmed—A Novel Campaign—Why Come to Church

The Living Church News Bureau
Boston, March 30, 1925

TRINITY CHURCH YESTERDAY MORNING unveiled and dedicated a tablet in memory of the late Charles E. Chester, for forty years its sexton. With the possible exception of the present sexton at the Cathedral, George Allen, Mr. Chester was acquainted with more Massachusetts Church people than any other layman in the Diocese. For two generations

as sexton of Trinity Church, he served under three rectors, Phillips Brooks, Dr. Donald, and Bishop Mann.

The tablet was placed in the Clarendon Street vestibule and is inscribed as follows:

"To the glory of god, and in affectionate remembrance of CHARLES EDWARD CHESTER, 1840-1920, sexton of this church for forty years, the trusted friend of three successive rectors, and of two generations of parishioners, untiring in service, courteous in manner, gentle in speech."

"Blessed are they that dwell in Thy house: they will be always praising Thee."

The present rector of Trinity Church, the Rev. Henry K. Sherrill, in referring to Mr. Chester, said:

"I cannot do better than to quote Bishop Mann's reference to Mr. Chester in a recent year book: 'His whole life was wrapped up in the life of the parish. He knew every stone of the great fabric and nearly every face in the pews. His gentle consideration, his unfailing courtesy, marked the Christian gentleman. Rector and people alike have lost a faithful fellow-worker and a loyal friend.' Many of us can never pass through the Clarendon Street vestibule without a thought of him who served this parish so faithfully."

A PRAYER FOR THE CONFIRMED

Dean Rousmaniere has written a timely prayer "for those to be confirmed today, as well as for us all." It is as follows:

"Almighty and Everlasting God, by whose grace Thy servants are enabled to fight the good fight of faith, and ever to prove victorious; I humbly beseech Thee to strengthen me by Thy mighty power for the battle of life, that, in Thy strength, I may fight my sins and temptations and overcome them; inspire me with Thy Holy Spirit that I may think wisely, speak rightly, resolve bravely, act kindly, and live purely: bless me in body and soul and make me a blessing to others: my chief aim always be to do my duty faithfully to Thee, and to my fellow men: let the assurance of Thy Presence save me from sinning, and strengthen me in life and comfort me in death. O Lord my God accept this prayer for Jesus Christ's sake. Amen."

A NOVEL CAMPAIGN

Christ Church, Quincy, has been carrying on a novel campaign during the past two or three years for a new parish house. Instead of building the house and leaving it for others to pay the bill, the rector, the Rev. Howard K. Bartow, has announced that the money must be raised before the parish house is built. Already \$7,968.04 has been placed in the bank for the Parish House Fund. Each week several people send in some contribution. Small banks have been distributed in the

parish and after being returned to the treasurer, filled with small savings, are again carried to the homes of the parishioners for a new account.

WHY COME TO CHURCH?

The Greater Boston Federation of Churches recently offered a prize for the best essay written on Why Come to Church? The winner was Miss Ida M. Sears, a blind girl, of Milton, Mass. The essay was as follows:

"Why come to Church? Because I need its ministrations; for it stands for the invisible things, the eternal realities, as opposed to the world of time and sense. I need to be reminded of my relations and duties to God and man, and to Jesus Christ, the great Exemplar. I come to find food for my soul and rest for my mind and body; for human fellowship and sympathy; where there is that love for one another which is the test of true discipleship. I come because I love the Church and all it stands for."

"Why come to Church? Because the Church needs my presence, my influence, my help, to sustain and carry on. Public worship, its various activities in the Church and in the community, and in co-operation with others, to do my part in bringing in the Kingdom of God in the world."

BOSTON EVENING SERVICES

Criticism has been openly made of the plan of some of the Boston churches in keeping their doors closed on Easter Day until after the service begins. The motive is, of course, easily appreciated. The attempt is made to reserve sittings for those who regularly worship at these churches. The Church of the Advent has a better way. It requires parishioners to come ahead of time with their parishioners' cards, so that the general public may be admitted just before the service begins. Through the use of its rear entrance, the Cathedral admits its regular worshippers before the beginning of the service. Happily an increasing number of parish churches are offering many more services on Easter Day.

NEWS NOTES

Dr. William H. Robey, of the Harvard Medical School, gave a most helpful address yesterday evening at Trinity Church, Newton Centre, on the Hygiene of the Heart. In introducing Harvard's eminent physician, the rector of Trinity, the Rev. Edward T. Sullivan, D.D., said:

"Dr. Robey is very searching in his analysis, very specific and detailed in his instructions about what to do; and exceedingly encouraging and comforting in his conclusions. Far from being an alarmist, he gives us tranquility and cheer."

I note in the annual report of the Massachusetts Church Service League that 146 parishes in the Diocese made 101,849 surgical dressings for our mission hospitals, and 6,264 garments during the past year. This is only a suggestion of the increasing service which under the central organization of the diocesan organization the average parish Church Service League is now rendering.

RALPH M. HARPER.

THE American Bible Society has been able to send Nestle's Greek Testament to German-speaking theological students in Germany, Austria, Czechoslovakia, and Poland, who otherwise could not procure the book. Grateful acknowledgments have been received from theological schools at Kiel, Bonn, Gottingen, Breslau, Heidelberg, Jena, Prague, Warsaw and elsewhere.

Right Principles Emphasized in Recent New York Preaching

Names of Cathedral Contributors—Mothering Sunday—The Annunciation

The Living Church News Bureau,
New York, March 26, 1925

WHAT SOME OBSERVERS AND CRITICS, not conversant with the fine distinctions of American (Episcopal) Church Canon Law, might mistake for an "exchange of pulpits," was effected last Sunday between the Bishop of New York and the pastor of the Fifth Avenue Presbyterian Church, when Bishop Manning preached in the morning at the latter church, and the Rev. G. Campbell Morgan, D.D., gave the address on the special occasion of the second evangelistic service held on Sunday night in the Cathedral of St. John the Divine. In addressing the congregation of the Fifth Avenue Presbyterian Church, Bishop Manning made an earnest appeal for real and lasting unity among all Christians, Catholics and Protestants, based not on expediency or compromise, but on principle and on loyalty to the teaching and ideals of our Lord, which include (of course) the necessity of oneness in Him of all who profess themselves His disciples. In introducing Dr. Morgan to the great throng of worshippers who filled the Cathedral as on the previous Sunday, Bishop Manning pointed out that the cause of Christian Unity would be advanced by the Cathedral not by departing from the principles of the Episcopal Church, but by doing everything possible in accordance with those principles to strengthen the spirit of fellowship among Christians.

Another Presbyterian pulpit occupied on Sunday morning by one of our clergy was that of the First Presbyterian Church, where the place of the Rev. Harry Emerson Fosdick was taken by the Rev. Karl Reiland, D.D., rector of St. George's Church. Dr. Reiland not only assailed Fundamentalism, but sounded a more constructive note when he made a plea for "a new ethical basis of religion," a religion based not on fear, but on love and sacrifice, which (however new in some quarters) is nothing less than the "old time religion" of the Catholic Church.

The President of the National Council, Bishop Gailor, was the preacher at the Choral Eucharist in the Church of the Transfiguration. Bishop Shipman visited his former parish, The Heavenly Rest, for confirmation on Sunday morning, and preached at the service. In the evening, at the same church, a Feast of Lights, illustrating the Life of our Lord in symbolism and music, was held at eight o'clock.

Founders' Day was observed on Sunday morning at the Church of the Holy Communion. The Muhlenberg Memorial Sermon was preached by the Rev. Prescott Evarts, D.D., rector of Christ Church, Cambridge, Mass.

St. James' Church is having two Canadian preachers this week. On Sunday morning, the Rt. Rev. E. J. Bidwell, D.D., Bishop of Ontario, preached, and on Tuesday, Wednesday, Thursday, and Friday afternoons at 5:15, the preacher is the Rev. Canon Shatford, of Montreal.

The Rev. L. Ernest Sunderland, D.D.,

Superintendent of the New York Episcopal City Mission Society, preached in Calvary Church at Morning Prayer. The Rev. Leslie W. Fearn, C. M. U., is still preaching on Sunday mornings at the Church of the Ascension and at St. Paul's Chapel on Sunday afternoons. With the latter exception, all services of the Church Mystical Union are now held in the Church of the Ascension.

The pulpit at St. George's Church, in the absence of the rector, who (as above noted) preached on Sunday morning in the First Presbyterian Church, was occupied by the Very Rev. H. E. W. Fosbroke, D.D., Dean of the General Theological Seminary.

Among Sunday afternoon and evening preachers may be noted the Rev. A. E. Ribourg, rector of St. Andrew's Church, Harlem, at the Cathedral; the Rev. Milo H. Gates, D.D., vicar of the Chapel of the Intercession, at the fourth annual service of the Church Mission of Help of the Diocese of New York, in St. Thomas' Church, at four; and the Rev. C. N. Lathrop, of the Department of Social Service of the National Council, in St. Luke's Chapel.

Sunday's special musical services included two renditions of Gounod's Cantata, *Gallia*, at the Church of the Incarnation and the Chapel of the Intercession, respectively, *The Seven Last Words*, by Du Bois, was sung in the Church of the Ascension.

CATHEDRAL NAMES CONTRIBUTORS

The Executive Committee of the Committee for Completing the Cathedral of St. John the Divine made public Saturday lists of contributors of \$500 or more to the \$15,000,000 Cathedral building fund. It was divided into three parts.

The first two parts gave a supplementary list of individuals and groups who have given \$1,000 or more up to March 4th and who were not included in the list published in the newspapers on February 1st. The rest of the names were of those who have given from \$500 to \$999 from the beginning of the campaign to March 4th. Some of the gifts on the \$1,000 list are additional contributions by persons who were on the first list.

Except where the donors stipulate otherwise, the committee intends eventually to publish the names of all contributors. The fund had passed the half-way mark, \$7,500,000, at the last general report meeting, and a goal of \$10,000,000 has been set for May 1st.

The present list includes the \$500,000 gift from John D. Rockefeller, Jr., two anonymous donations of \$150,000 each, \$63,000 from the Metropolitan field force of the Metropolitan Life Insurance Company, \$60,000 from Mrs. Anson W. Hard, \$50,000 from Mrs. E. H. Harriman, \$25,000 from Mrs. Watson B. Dickermann, \$25,000 from Mrs. Clark Kling, \$20,000 from Cornelius Vanderbilt, and several gifts between \$10,000 and \$20,000.

MOTHERING SUNDAY

The observance of Mid-Lent Sunday as Mothering Sunday has been a custom in St. Luke's Chapel for some time. This year, St. Peter's, Chelsea, has revived the custom. At St. Luke's, the principal service of the day is the corporate communion at eight o'clock. This year over

one hundred and fifty mothers and children (some of the latter no longer young) met together at the altar. After the service, the rector of Trinity, the mother church, gave a word of encouragement and congratulation and fatherly greeting to the congregation. Casual worshippers at St. Luke's Chapel at the eleven o'clock service are apt to receive a wrong impression as to the size and devotion of the Sunday morning congregations, not realizing that the greater number of worshippers attend either the eight o'clock Eucharist or the Children's Eucharist at 9:30. The average attendance at these two earlier services is approximately two hundred each Sunday—often, not counting the great festivals, many more.

At St. Peter's the "Family Service" was Morning Prayer at eleven o'clock. The rector had a special message for the children, who accompanied their mothers, and preached a sermon after Morning Prayer on Family Affection. The families who attended sat together as family groups. The rector hopes by this service to give a needed emphasis to the sacredness of the home and the sanctity of family life. Dr. Cline emphasized also the combination, in this observance, of the idea of family reunion with that of loyalty to the parish church.

THE ANNUNCIATION

The Feast of the Annunciation of the Blessed Virgin Mary does not always or everywhere receive the emphasis that it deserves, not only as a festival in honor of her who is blessed among women, but as the commemoration of the beginning of that vast and saving Mystery of our Redemption which we know as the Incarnation. In the old Paris Use, this day was known as "The Feast of the Incarnation of our Lord Jesus Christ." Among those churches in New York according special honor to this day should be mentioned the Church of St. Mary the Virgin, where there was a Solemn High Mass, with a sermon by the rector; Trinity Church, where there was a Choral Eucharist at eleven; and St. Paul's Chapel, where the Mid-day Choral Mass was sung by the vicar, in the presence of the Bishop of Ontario. Many churches observed the day with additional celebrations of the Holy Mysteries. But the day does not receive the attention either in worship or teaching that it deserves from the majority of clergy and laity. Then we wonder why the Virgin Birth, and so much else that is bound up with the Church's doctrine of the Incarnation, seems of so little moment to many priests and so little understood by our people.

CONCERNING DIVORCE

A notable utterance on divorce was voiced in a recent address to his Confirmation Class by the Rev. Dr. Parks, rector of St. Bartholomew's Church:

"Sooner or later, and it will not be many years, you boys and girls will be married. It may be that you will not be happily married. Your parents and especially your grandparents, when they found themselves unhappily yoked, set themselves with Christian fortitude to keep on living with the unloved partner.

"But today you boys and girls are going to see on the stage and read in books and you are going to be told by so-called respectable people that you can dissolve this union and seek joy with some one else. This will be your problem, and how are you to escape from it? By a remembrance of Jesus. Jesus endured the cross, and many a man and woman is called upon to bear the cross of an unhappy married life."

GRACE CHURCH CHIMES

The chimes of Grace Church, silent for many months during the time of their recasting and modernization by the Meneely Bell Company, of Troy, N. Y., will ring again on Easter morning. The chimes of eleven bells that had been in the tower for years were sent last July to Troy, where they since have been thoroughly modernized. The five bells that have been added are memorials, like the old ones. They came as gifts through the efforts of Miss Mary H. Gillies, assistant organist of the church, who for fifteen years has been the bell-chimer.

A SCHOOL OF SOCIAL SERVICE

A school of social service, placed at the disposal of "priests, ministers, and rabbis," will be in session at the General Theological Seminary, just after the close of the regular academic semester. This institute is offered by the faculty of the School for Social Work as a contribution which they hope may be of service to the clergy. They give their services and have been willing to cut into their vacations in order to make this institute possible.

The purpose of the institute is to establish a clearer understanding of the relations between the community and the churches and to develop programs for the prevention and elimination of social evils. There will be courses in the principles and methods of social case work, child welfare, community problems, behavior problems, labor problems, and racial problems. These courses are all given by the regular faculty of the school, men and women of outstanding prominence in their various subjects.

The afternoons will be spent in visiting under competent guidance the notable institutions of New York in the field under discussion. This institute is planned for a group of not more than a hundred men. The quota of Churchmen is thirty.

NEWS NOTES

The Rev. Shirley Carter Hughson, O.H.C., and the Rev. Roger B. T. Anderson, are conducting a two weeks' Mission at Grace Church, White Plains, of which the Rev. Frank H. Simmonds is rector. The Mission began last Sunday, March 22d, and will close on April 5th.

The Rev. A. J. Gaynor Banks, director of the Society of the Nazarene, began a Healing Mission at Christ Church, Bronxville, last Sunday. The opening service was a celebration of the Holy Eucharist, followed by a preaching service at 10:45, a Young People's Meeting at 7 p.m., and an Instruction on Healing by Faith at eight o'clock. The services during the week, at 9:30 a.m., and 8 p.m., have been attended by vast crowds who would never think of attending the services of the Church for the worship and glory of God, but are more than willing to throng the House of God if they can derive some temporal benefit thereby. Of course, it is hoped that among the many who hurry thankless away, a "stranger" here and there will turn back to give glory to God.

The Rev. Nicholas M. Feringa has accepted a call to be vicar of the Chapel of the Incarnation, 240 East 31st Street, and will commence his duties on the 26th of April. He will succeed the Rev. George Farrand Taylor, at present rector of St. George's Church, Flushing, L. I. Since June 1918 Mr. Feringa has been connected with Trinity Parish, Newport, R. I., where he has served as curate. Having had much experience in social work and work among boys, he is especially fitted for this particular field of service. As Mr. Feringa served at the Chapel during his Seminary days he is remembered by many, and his coming is anticipated with much pleasure.

THOMAS J. WILLIAMS.

Pennsylvania Asks Church Schools for an Easter Offering of \$70,000

A Meeting of Missionaries—Church Normal School—News Notes

The Living Church News Bureau
Philadelphia, March 25, 1925

THE COMMISSION ON CHURCH SCHOOLS is endeavoring to stimulate great interest in the Lenten offering of the Church schools of the Diocese, and has issued the following letter to the officers, teachers and pupils of the Church schools:

"The Bishop earnestly hopes that the Lenten Offering for Missions from the Sunday schools of the Diocese will this year be at least \$70,000. We trust therefore that every member of each of our Church schools is doing his or her very best to help make the offering \$5,000 more than it was last year. The offering in 1924, which was \$66,540.10, exceeded that of 1923 by \$5,705.28.

"The Presentation Service will be held in Holy Trinity Church, on the Fourth Sunday after Easter, May 10th, at 4 p.m., when addresses will be made by Bishop Overs, of Liberia, and the Rev. P. L. Tsen, of China."

A MEETING OF MISSIONARIES

A group of more than twenty women missionaries held a reunion with others in training here, preparatory to returning to the mission fields of Alaska, Africa, China, Japan, and other countries.

The entire party were the guests of Bishop and Mrs. Garland. Miss Christine M. Nuno, a graduate of the Church Training and Deaconess House, was the leader of the visiting group. Miss Nuno, who served as an Army nurse, and with the Red Cross and Near East Relief at Smyrna, is one of the nurses who is to introduce Public Health nursing in Japan, in connection with Dr. Teusler.

Bishop Lloyd, Miss Grace Lindley, and Dr. John W. Wood, accompanied the visitors from New York. Among them were Miss Margaretta Ridgely, who has served for twenty years in Liberia, Miss L. DeR. Cotchett, from Alaska, Miss R. Pumphrey who is returning to China, Miss Bessie McKim, daughter of Bishop McKim, of Japan; Miss Mabel Gibson, missionary nurse from China; Miss Gladys Gray, returning to Japan; Miss Jarvis and Deaconess Fuller.

Among the residents of Philadelphia who welcomed these visitors were Deaconess Clara M. Carter, head of the Church Training and Deaconess House, who served thirteen years in Alaska, Mrs. Charles R. Pancoast, of Germantown, head of the Foreign Committee of the Woman's Auxiliary, Miss Julia Sinkler, President of the Board of Managers of the Church Training and Deaconess House, Miss Disaway, a nurse preparing to go to China, Mrs. E. H. Bonsall, Miss Beulah

Fredericks, a nurse from Alaska, now at the Church Training School, Miss Ogden who served seventeen years in China; Miss Mary F. Ward, who will go to Alaska after completing her course of training. There were also present the following students: Miss Adelaide Smith, a volunteer for Alaska, Miss Lillian Harris, a volunteer for the East, and Miss Maryland Nichols, a volunteer for Liberia. In addition, the Rev. and Mrs. A. R. Van Meter, and the Rev. and Mrs. Percy R. Stockman, all of whom were formerly missionaries in China, and the Rev. and Mrs. Amos Goddard, now on furlough from China, were in the party.

CHURCH NORMAL SCHOOL

The Church Normal School has just closed a very successful year. Fifty-five parishes were represented during the year, and between one and two hundred persons attended one or more courses. The total enrollment for all courses was considerably over two hundred.

Fifteen "credit" courses were offered in the fall semester, and twelve in the winter term. Two popular lecture courses were given, one on The Psychology of Prayer, by Prof. Arthur Holmes, of the University of Pennsylvania, and one by the Rev. R. K. Yerkes, D.D., on Reading the Bible.

The faculty included the Rev. Messrs. B. N. Bird, L. N. Caley, D.D., N. B. Grotton, R. B. W. Hutt, Ph.D., Frederick E. Seymour, Charles E. Tuke, D.D., Miss Nellie P. Perry, Miss Margaret Kollock, Ph.D., Mrs. John Loman, and Miss Florence V. Miller.

The Commission on Teacher Training, consisting of the Rev. Frederick E. Seymour, chairman, Miss Helen Washburn, Miss Elizabeth Mockridge, Dr. Jonathan T. Rorer, and Mr. Hutton Kennedy, is planning for the resumption of the school on October 1st, with an enlarged curriculum, to meet the demands for additional courses as well as for the repetition of courses formerly offered.

The Normal School is now well established in the Diocese, and is meeting an increasing demand for opportunities for teacher training.

NEWS NOTES

The Clerical Brotherhood held a Day of Devotions on Monday of this week in Holy Trinity Church, commencing with a celebration of the Holy Communion at which Bishop Garland was the celebrant. Meditations were given by the Rev. Fr. Victor, C. R., Superior of the Order in South Africa, who conducted extremely helpful conferences in the morning and afternoon on the theme Watch and Pray.

Miss Beecher, Educational Secretary of the District of Western Nebraska, who has been visiting this Diocese, where Bishop Beecher has been assisting Bishop Garland in Confirmation visitations, addressed the monthly meeting of the Department of Religious Education this week, describing the work being done in Nebraska, and especially stressing the rural work, where efforts are being made to keep in touch with isolated families and pupils.

Public Health Nursing, under the direction of trained missionary nurses of the Church from the United States, is being introduced in Japan for the first time, operating from St. Luke's Hospital, Tokyo.

FREDERICK E. SEYMOUR.

THE KAISER-I-HIND medal, given "for useful service in or for India," has been granted to more than one hundred missionaries.

JEWS SUPPORT CHURCH SCHOOL FOR NEGROES

SAN ANTONIO, Tex.—Two or three Jewish people, citizens of San Antonio, are supporting a negro concert, to be held on April 15th, for the benefit of St. Philip's School for Negro Girls, a Church School in the Province of the Southwest.

A leading retail merchant, a Jew, has offered the School \$6,000 toward a much needed new building, if an additional \$6,000 is raised. A Jewish woman has interested herself in helping the principal of the school organize a negro concert, which it is hoped may clear half of the necessary \$6,000.

Space for four weekly instalments of an historical article about the school, to appear on four Sundays in two San Antonio papers, and also in a Roman Catholic paper, and a Spanish paper, has been secured by another Jewish friend.

The best high school auditorium has been obtained for this negro concert. The head of the leading music store, a Churchman, is lending a grand piano and getting out the programs. It is expected that the four or five San Antonio parishes of the Church will dispose of a thousand tickets. The school has some excellent voices, and choirs from some of the negro churches are to assist. There is no Church negro mission in San Antonio, except a chapel opening off a sitting-room at St. Philip's School.

The school is for the training of negro girls. It has been in existence for over twenty years, but, at present, has scarcely enough buildings or equipment to carry on any work.

PENNSYLVANIA STATE COLLEGE WORK POSTPONED

STATE COLLEGE, PA.—On February 16th, the director of the campaign for work at Pennsylvania State College made a thorough analysis of the present situation in the Church throughout the State of Pennsylvania, and advised that the whole campaign be postponed until February, 1926. While this is a serious disappointment to the Church people at State College, they are planning to use the intervening time to prepare for a much stronger Campaign. The Most Rev. Ethelbert Talbot, D.D., chairman of the committee, is endeavoring to prepare the five dioceses of the State so as to have them all ready for the campaign shortly after the new year begins.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

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EDITORIAL COMMENT:

The Attack upon Catholic Devotion—
The Laity as Guardians of the Faith—
The Free Catholic Movement—Dean
Inge on the Future of Religion—Trus-
tees of the Cathedral—The Pastoral
Burden—The Pagan Elements in Our
Religion—The Foreign Missions Con-
vention.

THE RESURRECTION

William Harman van Allen

LIBERALISM IN RELIGION

J. W. Sparrow-Simpson

ON THE LIMITATIONS OF THE "DOCUMENTARY" METHODS IN HISTORICAL INVESTIGATION

Frank Gavin

SOBORNOV AND CATHOLICITY

Clarence Augustus Manning

ATTENDANCE AT THE THEATER

Hamilton Schuyler

RANDOM NOTES IN SPANISH CHURCHES

George P. Christian

BOOK REVIEWS

BOOKS RECEIVED

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N. B.—Miss Beckh invites enquiries from Priests and could arrange to come over for consultation. Personal and business references in America.

Sunday Movies Fought because Banally and Trivially Dull

The American Home—Service, and
The Bible—News Notes

The Living Church News Bureau,
Chicago, March 27, 1925

BOOTH IN EVANSTON AND IN OAK PARK, Chicago's largest suburbs, a strong fight is being made against Sunday movies. Dr. Stewart of St. Luke's Church, Evanston, has these apt words on the subject:

"I am opposed to Sunday movies, not because I am a Puritan or a Sabbatarian, but precisely because I am not. No one wants the Blue Laws of New England re-enacted, and why? Because they changed Sunday from a day of joy and gladness into a day of gloom and sadness, into something intolerably dismal and dull. And Sunday movies carry the same threat, only their dulness is the less admirable dulness, the vaster and darker dulness of banality and triviality. . . . The average film stimulates no intellectual processes, kindles no moral enthusiasms, and fosters no high spiritual enterprises. It is simply an anodyne, and amusement, a cheap and popular way to kill time."

"Now once a week a community is entitled to a rest, to a whole day of rest, to a change of mental and spiritual clothing. Sunday is a feast day, a holy day, a holiday, a sacred day, dedicated by common consent to that refreshment which comes from the deep springs of life. And the way one observes it is the test of what one is. The two words Sunday and movies simply do not go together. One word has in it the freshness and sweetness of the heights, the beauty and glory of heavenly things; the other has in it the staleness and stuffiness and cheapness and tawdryness of the commonplace. I do not believe that Evanston will admit Sunday movies. It would be selling its birthright for a mess of pottage."

THE AMERICAN HOME

At the Sunday Evening Club, which holds weekly, for a large part of the year, a meeting in Orchestra Hall, some of the leading preachers and educators of the land are heard, including many Churchmen. The preacher on Sunday evening, March 22d, was Dr. Alfred E. Stearnes, principal of the famous Phillips Andover Academy. His subject was, What About the American Home? What Dr. Stearnes said was so sane and outspoken, and so convincing, as coming from a foremost educator of youth, in one of the oldest schools in America, that it deserves the attention of all thoughtful people. He said in part:

"Educators unite in saying that the home is slipping, crumbling, and is not the home of yesterday."

"I am simply giving a cross-section of American society without being unmindful of the exceptional cases where the old-fashioned home with its high ideals prevails, if you need evidence of the crumbling of the American home study the records of the divorce courts.

"But, avoiding the extreme cases, consider what it means when, in a city which called together its best people to see what could be done to care for the young people during the holiday vacation, only fifty parents would sign a pledge to try to keep two evenings of the week free from outside engagements so that the younger people could get the benefit of home influences. Such a result is nothing but tragedy."

"When we asked the boys in our school to make a gentlemen's agreement to keep the constitution in regard to drinking, the

boys replied: 'It is easy enough to keep straight when we are in college, but when we go home on our vacation it is difficult to keep the pledge.'

"The root difficulty of the entire trouble is the false philosophy of life which expresses itself in the modern advocacy of self-expression, freedom from restraint, realization of one's desire.

"The murder in Chicago by the young college men who wanted a thrill is the natural result of intellectual training without moral restraint. The aeroplane requires the resistance of the air, the steamer's rudder must have the resistance of the water, the sea gull can float only when the air currents are strong, the electric current gives light only when it meets the resistance of the coil in the bulbs, so character can be developed only under resistance and not by drifting."

SERVICE, AND THE BIBLE

Mr. Leon C. Palmer, the National Field secretary of the Brotherhood of St. Andrew, has been speaking to large congregations at the Lenten Noonday services this week at the Garrick Theater. Speaking of service, Mr. Palmer said:

"Service is the test of the reality of religion, the distinctive keynote of Christianity. Other religions have offered to their followers happiness, here or hereafter, deliverance from suffering, or enlightenment of the intellect. The outstanding characteristic of Christianity is its call to service. Its founder said of Himself, 'I am among you as one that serveth.'

"Service tests the reality of religion. It enriches and deepens the Christian life. It is the secret of true happiness and success, not only in the Church but in business as well. The motto of the International Rotary clubs, 'He profits most who serves best,' is sound business sense and also is a true expression of the spirit of Him who said, 'It is more blessed to give than to receive.'"

Speaking later in the week about the Bible, he said:

"Many persons expect too much in the form of knowledge from a mere reading of the Bible. They try to read it as Thomas A. Edison is said to have started to read the Detroit public library—beginning at the bottom shelf in the southeast corner and reading every book as he came to it.

"The Bible should be read by a process of selection. Those portions of greatest immediate interest and helpfulness should be read first. It should be remembered that the Bible was not written to teach us science or history. Not how the heavens go, but how to go to heaven is the theme of the Bible."

The Bible should be read with a view



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(See THE LIVING CHURCH for March
21st and for March 28th)

to personal spiritual growth rather than to obtain a great store of knowledge or of philosophical ideas, Mr. Palmer concluded.

NEWS NOTES

Bishop Anderson has announced that new buildings and improvements totaling \$3,000,000 were projected for the Diocese during the coming year. The program includes new churches, parish houses, chapels, rectories, and the new buildings of the Western Theological Seminary in Evanston. This, said the Bishop, is the most prosperous year in the history of the Diocese from the standpoint of new buildings.

PLANS NINETIETH ANNIVERSARY

On May 16th, the parish of Christ Church, Joliet, the Rev. T. DeWitt Tanner, rector, will be ninety years old. During that time there have been seventeen rectors, only one of whom, besides the present incumbent, is alive today. He is the Rev. Dr. Thos. W. MacLean, who has retired from active service and is officiating at All Saints', Western Springs, in this Diocese. On March 16th, a former rector died, the Rt. Rev. John Hazen White, D.D., late Bishop of Northern Indiana, who was at Christ Church from January 1st, 1881 to March 1st 1889. Another of the list of well known priests was the Rev. Dr. Clinton Locke, who served from July 28, 1856 to August 1, 1859. The present rector has a longer record of service than any of his predecessors having served the parish since February 22, 1911.

A beautiful new altar has just been given to St. Bartholomew's Church, Chicago, the Rev. Howard R. Brinker, rector, by Mr. William R. Sostheim, in memory of his wife. The altar is of Bianco white marble, with the exception of the predella, which is of Carrara marble, all the material being imported from Italy. The design is Gothic, and impresses one with its simplicity. In the inset of the front of the altar is a beautiful Venetian mosaic of the *Agnus Dei*. The mensa is a perfectly fine piece of marble of unusual quality.

A short retreat for men and women engaged in social work, teaching, nursing, and other professions and business, will be held in the chapel of the Church of the Epiphany, Chicago, on Saturday, April 4th, from 3:30 to 9 P.M. The retreat will be conducted by the Rev. Howard R. Brinker, rector of St. Bartholomew's Church, Chicago. It is under the auspices of the Diocesan Guild of Social Workers.

A beautiful memorial brass cross has

been presented to the Chicago City Missions by Deaconess Elizabeth for the chapel at the Municipal Tuberculosis Sanitarium. The cross is a memorial to Deaconess Clare, who was connected with the city mission work of this Diocese.

H. B. GWYN.

DECISION IN FAVOR OF METROPOLITAN PLATON

NEW YORK, N. Y.—The text of the judicial decision by the Supreme Court of New York in the case of one Kedrovsky against Metropolitan Platon and Dean Turkevich, being the Russian Metropolitan and Dean of the Cathedral in New York, is received. Kedrovsky, it will be remembered, came to the United States, claiming to be the representative of the Holy Synod of the Russian Orthodox Greek Catholic Church as reconstituted by the Soviet authorities, and claimed possession of the Cathedral and other property of the Russian Church in New York. The Metropolitan and the Dean resisted. The case was carried into the Supreme Court in New York County on the demand of Kedrovsky to obtain possession of the property, ousting the Metropolitan and Dean of the Cathedral, who has been appointed by the representatives of the Russian Church in the old order.

The decision of the New York court enters the whole field of Russian ecclesiastical disturbances in the home land as well as in New York, this being necessary in order to determine the legal question as to the rights of trusteeship in the property. Thus the decision is of interest very much beyond the mere question of the ownership of the property.

In brief, the court holds that the ecclesiastical control of the Russian Church is vested in a general convention or *sobor*, the last of which was held in Moscow 1917-1918, and in the Patriarch, and under his presidency, a supreme Church council and sacred synod. Tikhon, elected Patriarch by the *sobor* of 1917-1918, is held still to occupy that office and to be lawfully entitled to preside over said Church. The acts constituting the North American Diocese or Archdiocese of the Russian Church are recited and the title to the property in New York is shown to be vested in a domestic religious corporation subject to a trust for the uses of the Russian Orthodox Church according to the canons and rules of said Church.

The so-called *sobor* of 1923 (which was under the control of the Soviet authorities or "Living Church") is held not to be a legitimate *sobor* (a) because, in spite of the requirement that all bishops of the Russian Church must be invited to attend a *sobor*, no such notice was sent to the officials of the North American Diocese; (b) because the so-called *sobor* of 1923 purported to adopt resolutions providing that married men living with their wives may be consecrated as bishops, and that priests might marry after ordination, both of which provisions are contrary to the binding authority of the seven ecumenical councils and the canons adopted by the council in Trullo (792), which later is recognized as having the effect of an ecumenical council.

The right of Platon, the defendant, to be recognized as ruling bishop or archbishop of the North American Diocese of the Russian Church is, therefore, upheld, and it is further held that the plaintiff, Kedrovsky, is not the ruling bishop or archbishop of the North American Diocese and has no right or authority as

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such over the properties or administration of such diocese. The right of Dean Turkevich, as dean of the Cathedral, is upheld. Judgment is entered permanently restraining and enjoining the plaintiff from interfering with the properties or administration of the said North American diocese and costs are granted to the defendant.

FLORIDA YOUNG PEOPLE

JACKSONVILLE, FLA.—Plans are going forward, under the direction of the Rt. Rev. Frank A. Juhan, Bishop of the Diocese, and the Diocesan Board of Religious Education, for a convention of the young people of the Diocese, to be held in the Church of the Good Shepherd, Jacksonville, April 18th.

In connection with this movement, the Bishop is arranging to offer four banners to four various classes of Church schools in connection with the attendance and with the Lenten offering.

At the service, with which the convention begins, the Leten offering of the Diocese will be presented.

ARMY AND NAVY CHAPLAINS' CONFERENCE

NEW YORK, N. Y.—The Executive Committee of the Army and Navy Commission of the Church has arranged for a conference of the Church chaplains of the Army and Navy to meet, by invitation of Col. William C. Rivers, at Governor's Island, May 13th, 14th, and 15th. The opening meeting is to be on the evening of the 13th, at which the Rt. Rev. C. H. Brent, D.D., is to be the preacher.

The conference has been called for the purpose of relating the Church to her representatives in the Army and Navy in the hope of finding a way whereby the whole Church may better interpret her message and express her life through her representatives. No formal program has been arranged for the conference, but it is hoped that the chaplains in attendance will bring up for discussion anything out of their experience that may prove helpful.

MARYLAND SUPPORTS JAPAN FUND

BALTIMORE, Md.—The Diocese of Maryland has responded enthusiastically to the Japan Reconstruction Fund. Bishop Murray accepted the suggestion that Maryland be the first Diocese to start the campaign ball rolling, its goal being set at \$150,000.

Immediately after the Diocesan Convention in January, the Bishop appointed the Rev. Dr. H. P. Almon Abbott, chairman of the campaign committee. This committee immediately began to function, and for two weeks was busy sending out letters from the Bishop, and other literature, Mr. Leigh Bonsal, of old St. Paul's Church, was made special chairman of a preferential committee to seek for special givers.

Dr. R. B. Teusler, Dr. John W. Wood, Mr. L. B. Franklin, and the Rev. Roger A. Walke, of Maryland, formerly a missionary in Japan, have addressed many parochial congregations. On Friday, March 20th, a mass meeting was held in the largest opera house in the city, presided over by Bishop Murray. Other speakers were Dr. Teusler, Dr. Sturgis, and Dr. Abbott. At the conclusion of these addresses Ex-Governor Phillips Lee Goldsborough took charge. He announced that he had been dubbed the "Prince of Beggars."

When he finished his inimitable platform canvass, the adding machine recorded a total of contributions up to date of over \$50,000. Much more remains to be ferreted out and, by the time this appears in print, all the parishes will have made an every member canvass for the Japan Fund.

One feature is the collection of old gold, silver, jewels, and coin under special charge of the Woman's Auxiliary, with Mrs. H. P. Almon Abbott as chairman.

DEAN INGE DELIVERS BEECHER LECTURES

NEW HAVEN, CONN.—The Lyman Beecher Lectures on Preaching will be delivered at the sixteenth annual convocation for ministers conducted by the Yale Divinity School, April 20th to the 22d, by the Rev. William Ralph Inge, D.D., Dean of St. Paul's Cathedral, London, England. Dean Inge, who is one of the outstanding scholars of the English Church, has chosen as his theme, The Preaching of the Kingdom of God in Church History. This he will discuss in eight lectures. 1, The New Testament. 2, The Early Church. 3, The Middle Ages.

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The Nathaniel W. Taylor Lectures on Theology will be given by Prof. Douglas C. Macintosh, Ph.D., on The Reasonableness of Christianity. The titles of the lectures are as follows: 1, Apologetics, Old and New; 2, Freedom, Immortality, and God; 3, Providence; and 4, Revelation.

RUSSIAN INFLUENCES IN CHINA

NEW YORK, N. Y.—Russian influence and troops are credited with having materially assisted in the triumph of the Northern Army during the recent war in China, by the Rt. Rev. Frederick Rogers Graves, D.D., Missionary Bishop of Shanghai, in advices received by the National Council. Bishop Graves says:

"Things are momentarily quiet at Shanghai, but the great question of who is to rule in China is not in the least settled and until it is settled there will be no stable government, and no peace. The triumph of the northern troops was greatly expedited by the few Russians they have enrolled in their army. We are back in the Middle Ages with hired mercenaries and universal looting of everybody that the soldiers can get hold of. It is, of course, useless to tell people at home that the Chinese Republic is an utter farce, because they think that the form of Government that is good for them must necessarily be good out here; but if you will consider the extent of this country and then imagine these armies scattered about it and fighting amongst themselves and robber bands in between everywhere despoiling the people and carrying them off for ransom, you can imagine what the state of China is.

"Our people are safe and I am proud to say that all of them kept their heads and behaved most bravely. Men and women alike have been splendid."

ALASKA INDIANS STEAL MINISTER

NEW YORK, N. Y.—There is such a shortage of clergymen in the isolated sections of Alaska that the natives, feeling the need of spiritual guidance, have resorted to stealing ministers to satisfy their wants.

The following letter which has just been received by the National Council from the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, explains the situation. Far up the Chandalar River is a little Indian village where 150 natives a year ago built themselves a log chapel and begged the Bishop to send them a catechist. The request was complied with. Then, somewhat later, the natives of a still more distant village also built a chapel and from there now comes this interesting piece of village news:

"Fort Yukon, January 13, 1925.

"Rt. Rev. Bishop Rowe,
My dear Sir:

"Last December 9th, we went after Albert, the minister at Christian Camp, to make a prayer with us for Christmas and New Years. Maybe we no right to do that. We steal minister from those people at Christian Camp. We like to know if we do right. We make collection for him, we give him fish for his dogs and grub for himself when he stop with me. We people at my place seventy-three persons altogether. Elijah John we make chief, second chief my self, Ned Robert. I am glad we done that work for you. Please pray for us sometime. I go after Albert myself sixty miles. We glad to mush it to get

him to come with us. We start two years ago. We build church. It is not finish yet; I hurt my finger that why. We got all the lumber and windows and door on the ground. Next summer we will finish it. We got everything now but no bell. I wish you help us get a bell. We like to have a minister at our place. If Albert come sometime we pleased. We don't like to steal him. Last spring Albert come to see us. If you will like I wish you write to me. Our camp is up Yeus-du-Lac River—the last village up the river. I finish my letter now. We kind respect and good wishes for the new year I remain

"Friend sincerely

"NED ROBERT. Second Chief.
The Upper Yeus-du-Lac River."

JAPANESE FEARS GROUNDLESS

TOKYO, JAPAN—Fears that there would be violent reactions against American missionary efforts in Japan as a result of the exclusion of Japanese emigrants from the United States have proven entirely groundless, according to the Rt. Rev. John McKim D.D., Bishop of North Tokyo.

The missionaries of all religious bodies in Japan, Bishop McKim says, confirm his estimate of the situation. In his annual report to the National Council of the American Church, for 1924, the Bishop says:

"There was much fear expressed both here and in America that the despicable exclusion clause in the act to restrict immigration would affect very seriously the work of American missionaries in Japan. I see no evidence of this. Neither have I heard of any from members of the various other American missionary organizations in Japan. The number of baptisms and confirmations compares favorably with that of other years. Attendance at the services of the Church is reported as larger than usual and the number of enquirers is greater than that of last year. In all of my travels through the three missionary districts that are assisted by the American Church I have yet to meet with any act or word of discourtesy from the Japanese people. I have been profoundly impressed with the self-control and dignity which they have exhibited under conditions which would almost certainly call for hostile demonstrations from any other people."

PLANT MUST BE ENLARGED

NEW YORK, N. Y.—When a corporation realizes that the commodity which it manufactures cannot be produced by its plant in quantities sufficient to supply a constantly increasing demand, its only recourse is to enlarge its plant. It cannot close down, and it cannot afford to lose the business. In the days of the Great War not only were existing plants enlarged, but new ones created because munitions had to be supplied. In days of peace the same thing happens whether



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the production is pins or chewing gum. The constancy of the market is usually the deciding factor.

The March meeting of the Trustees of the Church Building Fund disclosed the fact that the machinery of the Commission could not produce loan funds in quantities sufficient to supply the demand; that the entire output for 1925 had been pledged; and that since March 1st nine applicants requesting loans totalling \$50,000 had been denied assistance because the plant could not produce the goods fast enough.

The plant, however, cannot be shut down, for the Church needs all that its only Building Loan Corporation can produce. Nor can the latter afford to lose the new business for the Church's sake.

The answer is, of course, the enlargement of the plant, and this is the Church's business. But the Trustees are preparing a plan in this direction along investment lines for the attention of the laymen of the Church. Correspondence on the subject directed to the Building Fund at the Church Missions House, 281 Fourth Ave., New York City, is invited.

THE SOCIETY OF THE NAIL

STAMFORD, CONN.—There has been formed in St. Andrew's Church, Stamford, a new confraternity which is curiously called the Society of the Nail. The organization was effected after experiments running over a period of two years. The Society is at present composed of a group of laymen, ranging from a physician to a laborer. The members live under a rule which involves daily prayers, weekly attendance at Mass, and one communion a month with the intention for the purposes of the Society. The motto of the new society is "Vocation and Fraternity," and its purpose is to help in the propagation of the Catholic faith. Other branches of the society will be formed from time to time. Any who are interested may address the Rev. Harley W. Smith, St. Andrew's Church, Stamford.

HOME VISITATION IN SAVANNAH

SAVANNAH, GA.—Savannah has just passed through the successful experience of having every church in the city, white and colored, join in a "Home Visitation" conducted by the International Council on Home Visitation and the Georgia State and the Chatham County Sunday School Association. During the visitation it is estimated over 103,000 people were reached through visits to every home in the city and the adjoining territory. Cards of greeting were distributed, inviting people to attend the Sunday school, church, or synagogue of their choice, and records were secured of the Church connection or preference of every individual. The Bishop of Georgia and all of the clergy of the Church joined in the movement. The evening before the visitation a mass meeting was held at one of the theaters and over eight hundred workers received instructions. On the stage were the representatives of all faiths, Protestant, Roman Catholic, and Jew. The visitation took place on a Friday afternoon, and on Saturday afternoon the cards were turned over to all priests, pastors, rabbis, and ministers of every faith.

The clergymen of the Church found an astonishing number of people who gave in their names as members of the various

parishes, and are yet not on the parish roll. The group organization, where it is in existence, will be used to help the clergymen visit those people and ask them to become connected officially with the parish. The cards that expressed "preference" for the Church were turned over to the Bishop, who intends to meet with the clergy to distribute the cards territorially to the parishes.

The Director of the campaign, Mr. J. Shreve Durham, of Chicago, General Superintendent of the International Council, estimated Savannah as a sixty-five per cent church-going city, while government statistics make the average forty-four per cent.

NATIONAL STEWARDSHIP ESSAY CONTEST

NEW YORK, N. Y.—Announcement has been made by the Field Department of the National Council that in the National Stewardship Essay Contest, which closed on March 15th, there were received 141 essays representing fifty-two dioceses and districts. In forty-four of these dioceses there were diocesan contests. In the other eight, where no diocesan contest was held, the best senior essay was sent to Bishop Talbot's committee directly from the Church schools themselves. Dioceses in every Province participated in the contest. There were five in Province I, five in Province II, nine in Province III, nine in Province IV, nine in Province V, four in Province VI, six in Province VII, and five in Province VIII.

Bishop Talbot's Committee, which includes, besides Bishop Talbot himself, Bishop Gailor, Bishop Cook, Dr. W. C. Sturgis, and Mr. Lewis B. Franklin, will pass upon the merits of the essays, awarding medals as first, second, and third prizes. Announcement will be made about May 1st.

CONVOCATION OF HAITI

PORT AU PRINCE, HAITI—The thirty-fourth session of the Convocation of the Church in Haiti met in Holy Trinity Church, Port au Prince, February 9th. Bishop Carson had been taken suddenly ill the preceding day and in his absence the Ven. Albert R. Llywd, President of the Council of Advice, presided. The Rev. Edouard C. Matthews was elected secretary. The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, being present, he was invited to a seat at the right of the President and, after a warm welcome, addressed the Convocation.

Bishop Carson's annual address was read by Bishop Matthews. It was concerned principally with matters purely of local interest: the opening of a theological seminary, St. Michael's Day, 1924, the notable increase in the number of primary schools by reason of appropriations of the National Council, and the inauguration of Social Service work under the direction of Mrs. Estelle S. Royce of Berryville, Va., a U. T. O. worker. Attention was called to the national Program, and the Bishop asked that an effort be made to put the District on the honor roll of the Church. Among the statistics of the District, the Bishop reported that during the past year he had ordained two priests and one deacon and had confirmed 345 persons.

The following delegates to the General Convention were elected: The Rev. George E. Benedict, Aux Cayes, and Mr. Tullius Lochard, Léogâne; Alternates, the Rev. David B. Mcombe, Port au Prince, and the Hon. Manasse St. Fort Colin, Port au Prince.

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INDIANAPOLIS PROGRAM CONFERENCE

INDIANAPOLIS, IND.—A notable series of conferences conducted by the Field Department of the National Council was held in the Diocese of Indianapolis during the week of March 15th to the 22d. The Rev. Louis Wood spent several weeks in preparatory conferences with vestries. The parishes in Indianapolis united for the Sunday morning service on March 15th at the Circle Theater. All the choirs of the city were massed for the occasion and an attendance of 2,400 greeted the Rev. Dr. Robert Patton. No service held in Indianapolis for many years has created the interest that this united service did.

On the Monday, Tuesday, and Wednesday following, Dr. Patton conducted Program Conferences afternoon and evening with excellent results. One of the results has been the continuance of the committee which had the united service in charge as a city committee to take charge of the prosecution of the Church's Program. On Thursday and Friday of the same week Dr. Patton conducted parochial conferences at St. Stephen's Church, Terre Haute. In four other parishes conferences were held.

The Rev. J. I. B. Larned visited St. John's, Crawfordsville, and Christ Church, Madison, and the Rev. M. S. Barnwell, St. James', Vincennes, and St. John's, Bedford. Everywhere the representatives of the Field Department were welcomed by good congregations and the whole effort is already beginning to show results.

NEW ORLEANS Y.P.S.L.

NEW ORLEANS, LA.—The New Orleans Assembly of the Y. P. S. L. held a very interesting and inspiring meeting on Friday night, March 27th, at Christ Church Cathedral, New Orleans.

The Rt. Rev. E. C. Seaman, Bishop of North Texas, was the speaker. Bishop Seaman is a real young people's bishop. In his talk to the young people he dealt with facts, not theories, in Young People's Service League work. He told how wonderfully he has been helped in his Diocese by the League members and how the Young People's Movement is exerting such a tremendous influence in the Church throughout the whole country.

A VIRGINIA RURAL WORK

SALEM, VA.—A service of unusual interest was held in the afternoon of Sunday, March 8th, on Twelve O'Clock Knob, about seven miles from Salem; the occasion being the laying of the corner-stone of Mount Gerizim Chapel.

The service was conducted by the Rev. David H. Lewis, rector of St. Paul's Church, Salem, and the Rev. G. Otis Mead, of Christ Church, Roanoke, preached the sermon. Mr. J. B. Ferguson, a member of the local committee, read a statement which gave a history of the movement leading up to the erection of the chapel and this was sealed in the stone, together with a statement from Mr. Lewis, and an English Prayer Book, which had been presented to Mr. Lewis a number of years ago.

The chapel will soon be completed, free from debt, and will be ready for consecration at the time of Bishop Jett's visitation, which is planned for April 26th next.

The erection of Mount Gerizim Chapel is the result of splendid missionary acti-

vity on the part of the Rev. Mr. Lewis and a number of the members of the vestry and of the chapter of the Brotherhood of St. Andrew, of St. Paul's Church. For the past two years or more services have been held about once a month in a neighboring school house, and the interest of the people was thus developed to such a degree that this chapel has been built largely through the contribution of money, labor, and material by the members of the local community, scarcely any of whom had even a remote acquaintance with the Church at the time the Rev. Mr. Lewis began his work on the mountain.

SUCCESSFUL MISSION IN JERSEY CITY

JERSEY CITY, N. J.—An inspiring and very successful Mission was held at Grace Church, Jersey City, N. J. the Rev. Canon Henry B. Bryan, rector, from Sunday evening, March 15th, to the 22nd, by the Rev. Walter E. Bentley, Missioner and rector of St. Stephen's Church, Port Washington, L. I. The evening congregations increased steadily each evening until the closing service, after which nearly all present remained for the After Meeting at which Baptismal and Confirmation vows were renewed and each person received an illuminated copy of their pledge. The Missioner was personally thanked by the people, as they passed out, for the help they had received. They expressed the hope that he would return for another Mission at a later date,

NEW CHURCH AT HASTINGS-ON-HUDSON

HASTINGS-ON-HUDSON, N. Y.—Work upon the first unit of the new Grace Church here was begun on March 2d. This unit consists of the crypt, which will be the foundation of the chancel, crossing, transepts, ambulatory, sacristy, and choir rooms of the completed church. According to the plans, the latter will ultimately cost about \$150,000. The architects are Messrs. Shreve and Lamb, of New York.

MEETING OF SOUTHERN WORKERS

KNOXVILLE, TENN.—On March 16th to the 19th, a number of Southern mountain Church workers met in the parish house of St. John's Church, Knoxville. About thirty were present from the Dioceses of Virginia, Southwestern Virginia, Western North Carolina, Lexington, and Tennessee. Of the clergy there were present Bishop Horner, the Rev. Messrs. Frank S. Persons, Wm. Hughes, L. J. Young, A. C. Killifer, J. J. Clopton, as were also the Rev. Messrs. Carroll M. Davis and Franklin J. Clark of the National Council.

On the first evening reports were made by the workers, who told of their varied and constructive work. The next day was taken up in discussion of the topics: The Best System of Sunday School Lessons, Domestic Science and Manual Training, Matters Interesting to Young People, and What is Being Done to Secure Recruits. There were also present at the meetings, Mrs. G. B. K. Wade, supply secretary of the Woman's Auxiliary, and Miss Adelaide Case, of Teachers' College, Columbia University. The Conference revealed that a varied, self-denying, and constructive work is being done in the Appalachian Mountains, a section lying in the Third and Fourth Provinces, of the American Church.

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IOWA CHURCH IMPROVEMENTS

DAVENPORT, IOWA.—The Daughters of the King, of St. John's Church, Clinton, the Rev. Thomas Horton, rector, have presented violet and red altar frontals to the church.

St. Paul's Church, Marshalltown, has completed the tower of the church, and re-decorated the interior of the church building.

New stained glass windows have been placed in the nave of St. Thomas' Church, Sioux City.

Grace Church, Lyons, is planning to erect a parish house. The work will be started very shortly.

SENDS GREETINGS BY RADIO

SEATTLE, WASH.—The Rev. S. Arthur Huston, rector of St. Mark's Church, San Antonio, Texas and Bishop-elect of Olympia, is probably the first to send greetings by radio to his future diocese. At the request of people in Olympia, a message was broadcasted recently by the Rev. Mr. Huston from a station in San Antonio. He has received word from friends who heard him in Wyoming and Ohio.

PRIEST'S NINETY-FIFTH BIRTHDAY

SYRACUSE, N. Y.—The senior priest of the Diocese of Central New York, the Rev. William M. Beauchamp, D.D., celebrated his ninety-fifth anniversary on March 25th. Dr. Beauchamp is still strong and active, and frequently assists in the services of the Church.

Dr. Beauchamp retired in 1900, after having served Grace Church, Baldwinsville, since 1865. This was his second parish, as he became rector of Calvary Church, Kings Ferry, on his ordination to the priesthood in 1863. Dr. Beauchamp has been identified with Central New York all his life, and has written a number of books and papers dealing with the early history of that section. He was given the degree of Doctor of Divinity by Hobart College, and of Doctor of Laws by Syracuse University.

TRIBUTE TO BISHOP WHITE

SOUTH BEND, IND.—The following tribute to the memory of the Rt. Rev. John Hazen White, D.D., late Bishop of Northern Indiana, by the Rev. John Cavanaugh, C.S.C., former president of the University of Notre Dame, and a well known priest of the Roman Communion, was printed in the South Bend *News-Times*.

"I am deeply grieved and greatly shocked by news of the death of my beloved old friend, Bishop White. I knew him intimately, and was freely associated with him in works of public benevolence.

"He was an ideal bishop of his Church—dignified without effort, spiritual in appearance as well as in speech and purpose. He was a genial lover of men, sympathetic and charitable to their faults, while always lifting before their eyes the most beautiful ideals of life and conduct.

"He was a model citizen of our community, not only in virtue of his moral and civic activities, but because the example of his sweet Christian life and his genial sociable nature made men better Christians and better citizens through contact with him.

"His own immediate flock very naturally idolized him, and those of other faiths loved, honored, and admired him.

"Zealous for his own Church, as becomes a bishop, and a sincere believer, he was beautifully tolerant toward all who worshipped at other altars.

"South Bend and Northern Indiana are the poorer for his death but the memory of his virtues at least will remain with us to cheer and inspire us for years to come."

RESIGNS SCHOOL RECTORSHIP

CHARLESTON, S. C.—The Rev. Gordon M. Reese has resigned the rectorship of the Porter Military Academy, Charleston, S.C.

He may be addressed Wrightsville, Beach, Wilmington, N. C., until June 1st.

DEATH OF**ARTHUR B. FARQUHAR**

YORK, PA.—Arthur B. Farquhar, for over half a century a vestryman of St. John's Parish, York, Pa., passed away at his home, March 5th, at the age of 86.

Mr. Farquhar was York's foremost citizen, and head of the A. B. Farquhar Company, Ltd. He has long been prominent in public affairs. He achieved widespread recognition as an authority in questions of political economy, especially of tariff legislation and finance. A few years ago he wrote his autobiography, which was published under the title, *The First Million the Hardest*.

Mr. Farquhar had known all our Presidents since Lincoln, and was a frequent visitor at the White House, where his sound counsel and helpful advice were not only welcomed but frequently sought.

Mr. Farquhar took a keen interest in all that pertained to the welfare of his parish church and generously supported its institutional work, served on the vestry for over twenty-five years, and was a familiar figure in the family pew.

Funeral services were held in St. John's Church, on Saturday, March 7th, the Rev. Paul S. Atkins, rector, officiating, assisted by the Rev. R. F. Gibson, of New York, and Bishop Darlington. The Bishop delivered a brief eulogy referring to the intimate friendship existing between Mr. Farquhar, the late Andrew Carnegie, and Senator William Andrews Clark, at whose funeral the Bishop had officiated on the previous day. The Bishop likened this relationship between the three men to that present day triumvirate, Edison, Ford, and Firestone, which is of

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the same character. Carnegie wanted to do good by giving away wealth in organs and libraries, Clark devoted wealth to maintain orchestras here and abroad, while Mr. Farquhar's great interest was the love of the nation, said the Bishop. The church, which seats about 800 people, would not hold all who came to do honor to the memory of Mr. Farquhar.

Interment was made in the family plot in the Prospect Hill Cemetery.

DEATH OF EDWARD P. BAILEY

WINNETKA, ILL.—The death of Edward Payson Bailey, which occurred at his home in Winnetka, Ill., on March 28th, brought to a close a long and distinguished career in the Church. Since the early days of his life Mr. Bailey rendered to his Church service of exceptional value and occupied many positions of importance. Before establishing his residence in Winnetka, he attended first Grace Church, Chicago, and then Trinity, holding the office of senior warden in each of these city



EDWARD PAYSON BAILEY

parishes. Soon after his coming to Winnetka he was elected senior warden of Christ Church in 1921, which position he held until his death.

In the work of the General Church he was always actively involved. He attended eight consecutive meetings of General Convention as a deputy from the Diocese of Chicago, the last at Portland in 1922. He has been, since its organization, a member of the Commission on the World Conference on Faith and Order. He was also for some years a member of the Commission on the Revision of the Prayer Book.

In the Diocese Mr. Bailey for years held various important positions. His was a familiar face at the sessions of the Diocesan Convention, which he attended continuously as a delegate through a period of more than thirty-three years. He was a member of the Standing Committee and of the Board of Equalization. He also sat on the Board of Trustees of the Western Theological Seminary and of Lawrence Hall for Boys. His interest in other Christian work in the Chicago community was attested by his membership on the Board of Directors of the Young Men's Christian Association, of which at one time he served as president, and by his chairmanship of the Central States Committee of the Laymen's Missionary Movement, which he held from 1910 till the time of his death.

Bishop Anderson was prevented by illness from attending the funeral, which was conducted in his absence by the rector of the parish, the Rev. E. A. Gerhard, in Christ Church, Winnetka, on Monday, March 30th.

NOT ONLY strike while the iron is hot, but make it hot by striking.—Oliver Cromwell.

DEATH OF SISTER EMMA, S.J.E.

BROOKLYN, N. Y.—Sister Emma, of the Community of St. John the Evangelist, Brooklyn, died suddenly at the Sisters' House of the Church Charity Foundation of the Diocese of Long Island, on March 24th.

Sister Emma was the oldest sister of the Community in length of service, having been professed by Bishop Littlejohn in February, 1872. Her work was almost entirely in the Home for the Aged where, it may be said, she ministered to generations of aged persons. For a long time Sister Emma was organist at St. John's Chapel, and played for two services on the Sunday before her death.

There was a private requiem in the oratory of the Sisters' House at eight o'clock on the morning of the 26th. At ten the burial office, followed by another Requiem, was said in St. John's Chapel. The interment was in Greenwood Cemetery.

DEATH OF STEPHEN N. BOURNE

MANCHESTER, N. H.—In the death of Stephen N. Bourne, warden of Grace Church, Manchester, on Wednesday, March 25th, a life notable for long terms of service in the Church and in business, came to a close. Mr. Bourne was for fifty-five years a vestryman and for forty-four years a warden of Grace Church parish. At the time of his death, at ninety-five years of age, he was actively president of the Manchester Savings Bank, probably a record for his age.

A record which probably cannot be matched, however, is his length of service in the textile industries. Beginning work at eight years of age he was continuously on the pay roll of some textile mill for eighty-six years, being until very recently active agent of the Dundee Mills, Hooksett, N. H.

NEWS IN BRIEF

EAST CAROLINA—The Rev. Gordon M. Reese, rector of the Porter Military Academy, Charles-ton, S. C., visited St. John's Parish, Fayetteville, recently. On the evening of February 13th he was entertained by the members of the Church School Service League and their parents. On the next evening he was guest of honor and chief speaker at a banquet of the Young People's Service League. The young people of this church, of which the Rev. Archer Boogher is rector, are very active in the life of the church.—Bishop Darst has been in great demand as a special preacher during Lent. On the evening of March 11th he preached in the Church of the Good Shepherd, Raleigh, N. C., to the combined congregations of the city. On March 16th to the 20th he was special preacher at city-wide services in New Orleans, La. He will fill a return engagement as speaker at the services in the Garrick Theater, Philadelphia, during Holy Week.—The Rev. W. R. Noe, executive secretary of the Diocese of East Carolina, has completed a tour of the Diocese, which he made in the interest of the educational survey that is now being made in the Province of Sewanee. He had personal interviews with the clergy, urging them to fill out the questionnaires.—Eucharistic lights for St. Barnabas' Church, Snow Hill, have recently been presented by Mesdames Batts and Henry Caraway, of Wil-son, a memorial to their mother.

EASTON—An interesting experiment was tried at St. Peter's Parish, Salisbury, recently, in an attempt to link the Church at work with the Church in training. Five students from the Virginia Seminary visited the parish over the week-end. One spoke to the Church school, two at the morning service, and two in the evening. Their theme was the ministry and what the Seminary stands for in the life of the Church. The group also met with the Young People's Fellowship and helped both in the entertainment and more serious features.—A hundred years ago this year, one of Maryland's colonial churches, St. Martin's, in Worcester Parish

of the Diocese of Easton, was abandoned, and a new parish church, St. Paul's, was built in the neighboring town of Berlin. The interior of St. Paul's has just been redecorated, and in the newly-tiled sanctuary a beautiful white marble altar has been erected as a family memorial. It bears the following inscription: "To the glory of God and in memory of our parents, Elizabeth A. and Zadok P. Henry, and our sister, Emma Dirickson Henry. Presented by John D., and Zadok P. Henry and Addie Henry Carey. A.D. 1925." St. Paul's will observe its centennial later in the year.—The Rev. J. L. Saunders has been holding services in a pastorless Methodist church in his parish and ministering to its people. The superintendent of the Methodist church, on a recent visit gave his approval, and the congregation gave Mr. Saunders a vote of confidence. This parish has increased by over sixty per cent in the last year.

HARRISBURG—A communicant of St. John's Church, Marietta, the Rev. Charles E. Berg-

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haus, rector, is having the interior of the church redecorated at a cost of \$2,500. The work will be completed before Easter.—At a recent visit to St. Peter's Church, Juniata, Bishop Darlington blessed a window which was a gift of the congregation.—The Rev. Charles E. Berghaus was instituted as rector of St. John's, Marietta, on Sunday, March 8th. The Bishop was assisted in the service by the Rev. Archibald M. Judd, Secretary of the Diocese. The service was attended by a delegation from St. Elizabeth's Mission, Elizabethtown, which was founded by the Rev. Mr. Berghaus when he was rector of St. Luke's, Mount Joy.—On Sunday morning, March 15th, Bishop Darlington instituted the Rev. William T. Sherwood as rector of St. John's Parish, Lancaster.—Deaconess Anna L. Ranson has left St. Matthew's Church, Sunbury, after two years of faithful service. The whole parish regrets her departure. At a dinner given in her honor she was presented with a purse of gold. Deaconess Ranson is awaiting orders from the Department of Missions of the National Council.

MILWAUKEE.—The Rev. H. B. St. George, D.D., of Nashotah, has been giving a course of four lectures on the Prayer Book, in the Cathedral Guild Hall, Milwaukee, under the auspices of the Diocesan Board of Religious Education. The subjects of the lectures were, Historical Background, Liturgical Revisions, Services for Worship, and the Occasional Rites. The lectures were very well attended and very helpful.—A good majority of the Standing Committees have given their consent to the election and consecration of the Very Rev. B. F. P. Ivins, D.D., to be Bishop Coadjutor of the Diocese, and the Presiding Bishop has been notified.—The Very Rev. Charles S. Hutchinson, D.D., Dean of All Saints' Cathedral, Milwaukee, has been elected secretary of the Standing Committee.—The Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee, celebrated the twentieth anniversary of his ordination to the priesthood on the Fourth Sunday in Lent, March 22d.

NORTHERN INDIANA—Consents of the majority of the Standing Committee of the American Church to the consecration of the Rev. Campbell Gray have been received, and have been forwarded to the Presiding Bishop. The consecration is to take place at Trinity Church, Ft. Wayne.

PENNSYLVANIA.—Under the auspices of the Boardman Lectureship on Christian Ethics, Dr. Charles Foster Kent, Woolsey Professor of Biblical Literature at Yale, will deliver a lecture on Basal Principles in Jesus' Philosophy of Life in the auditorium of the University of Pennsylvania Museum, Philadelphia, on the evening of April 2d.—Count Ilya Tolstoy, son of Count Leo Tolstoy, addressed the Church Club of Philadelphia on Monday evening, March 16th. The subject of the address was Russia, and the Future of the Greek Church There. Following his address, the Rev. William C. Emhardt, D.D., spoke on The Background of the Eastern Orthodox Church.—The vestry of St. John's Church, Lansdowne, of which the Rev. Charles E. Tuke, D.D., is rector, is actively interested in Religious Education. After discussing the benefits to be derived from the organization of a Bible class for adults, the vestry requested its committee on Religious Education to canvass the situation in the parish and to prepare for the organization of such a class, under a competent leader, in the fall.

PITTSBURGH.—A meeting of the Diocesan Assembly of the Brotherhood of St. Andrew was held at Christ Church, Pittsburgh, March 16th, at which the Rev. Floyd W. Tomkins, D.D., the Rt. Rev. Alexander Mann, D.D., and Mr. G. Frank Shelby were the speakers.

SOUTHERN OHIO.—On Sunday, March 22d, the Rev. Lewis P. Franklin, rector of Trinity Church, Newark, celebrated his twentieth anniversary as rector. Bishop Reese preached the sermon, and on the previous evening a parish dinner and reception was held, at which time the rector and his wife were presented with a purse of over \$500 in appreciation of his faithful services.—Archdeacon Dodson conducted a week's Mission, March 16th to the 22d, in St. Paul's Church, Greenville, the Rev. Jesse Wicks, rector. In addition to three services daily, the missioner preached in the Christian Church and made addresses before the Rotary Club and Children's Home.

SOUTHERN VIRGINIA.—At the last meeting of the Diocesan Committee on Missions, a communication was received from the congregation of St. Luke's Church, Blackstone, asking for the full time ministry of their rector, the Rev. Morris S. Eagle. It is very encouraging to see the rapid strides made in the past few years by this active congregation. From being a weak mission, it has now become an independent church.

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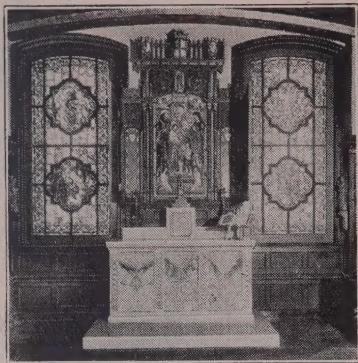
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